THE
QUESTIONS
OF THE DAY
BY
THE CREATURE
OF AN HOUR.
5/-

[illegible]

Octavia Pupillon

THE QUESTIONS OF THE DAY.

(a year after I was born)

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QUESTIONS OF THE DAY.

BY THE

CREATURE OF AN HOUR.

[Rev Charles Girdlestone. MA]

"Evil is wrought
"By want of thought,
"As well as want of heart."
HOOD.

LONDON:
LONGMAN, BROWN, GREEN, LONGMANS, & ROBERTS.
1857.

PREFACE.

The author of the following work has lived long enough in the world, to have observed, not without much reflexion, all those stirring events of the present century, which have chiefly influenced society as now existing. Looking back to the rapid flight of time past, and anticipating a yet more swift passing away of that which remains, he is anxious for the present to say a few words to the public, on subjects which are obviously and intimately connected with human welfare. For there are few thoughts that press with more painful weight upon his mind, in connexion with his expected departure hence, than the deep conviction, that no small part of the misery he must leave behind him in the world is easily preventible, and that yet little is done for its prevention. In the greater part of our most sore social emergencies, the want and the supply, the disorder and the antidote, seem to be as near and as convenient to

each other, as were our starving troops, in the Crimea, to their stores of food and clothing; with nothing, in either case, to hinder their coming happily together, except ignorance, timidity, prejudice, and pride. To throw ever so little light, if it be but the light of truth, on the questions discussed in this volume, must tend to dissipate these grievous obstructions to human happiness; and may promote, it is hoped, the more general enjoyment of those manifold blessings, which are placed in abundance within reach of all, but which, as matters are now ordered, are seldom actually attained to by the greater part of mankind. Such an attempt, if in any measure likely to succeed, cannot but be fitting employment for one, who has been taught to love all men as his brethren; and who, in honor of the Divine Teacher of that sentiment, longs to do some service to as many as he can. And although he has no objection to avow every principle upheld in these pages, he publishes them without his name, under the notion, that they are less likely to do any good at all in a name which his readers might not know, than in one which is as appropriate to them as to himself,

THE CREATURE OF AN HOUR.

May, 1857.

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ARRANGED ALPHABETICALLY.

THE

QUESTIONS OF THE DAY.

I. ART AND ART UNIONS.

Can Art civilize mankind? I mean The Fine Arts, and especially paintings of the highest order, which, for the sake of brevity, and on the ground of their superiority, often usurp the name of Art. Does this art tend to check, in all classes, or in any, the indulgence of vicious propensities? And if it be so, will the progress of Art itself be furthered, by securing a sale by lottery for those productions of our living artists, which otherwise would not meet with purchasers? Let us glance at the last question first. But is it a question? Can success in any department of production be promoted by the operation of a bounty? Do pictures, and prints, and statues form an exception to the most plainly proved conclusion in all political economy? Art must be at a low ebb,

the skill of artists, or the desire to possess their works, or both, must be at a very low ebb indeed, if nothing short of an appeal to man's gambling propensities, dammed up in all other directions, but purposely let loose in this, can force a sale for each year's artistical supply. And no wonder that the supply is often far from good, if it be thus assured of a sale whether good or bad. We poor authors might just as reasonably appeal to the Legislature, to suspend its wholesome indignation against the dice box, in behalf of our unsaleable publications. An annual lottery of books, patronized by the aristocracy, and sanctioned by parliament, on the plea of promoting the cause of literature, and thereby the welfare of society, would be hailed as a welcome jail delivery, by many a dull volume now incarcerated in the cellars of Pater Noster Row. But ask the custodians of those dreary dungeons, and they will deprecate any such misplaced humanity, any such worse than wasted patronage. They will state, that we have far too many worthless books printed, as it is; that the public readily appreciate nearly all that are really worth reading; and that nothing would more directly tend to ruin the whole craft, than to force a sale by means of lottery, or otherwise, for books, which are without such means unsaleable.

The attempt is no less suicidal in the case of Art. And no less absurd is that estimate of the wholesome influence of Art in our social system, on the strength of which the morality of our statute book has been so strangely tampered with. In the civilizing of

mankind, Art is a consequence very much more than a cause. With the amendment of their morals, a very different thing from mere civilization, Art has little if any thing to do, either as consequence, or as cause. In proportion as men are by other influences civilized, they are apt to spend their means on objects interesting and valuable by reason of their beauty, whether in connexion with usefulness, or independently of it. The useful becomes distasteful unless clothed in the beautiful, and the beautiful is so much the more prized by many, in proportion as it is destitute of usefulness. But history may be challenged to produce an instance of any people, in whom this state of things has been a preceding cause of civilization. And as to its serving for any check or curb to the vicious propensities, we have only to note the eras, the countries, and the circumstances, in which Art has most largely flourished; and we shall dismiss this delusion from our minds for ever. Is despotism a vice? Is superstition a vice? Is uncleanness, in its most vile and abject forms, the very vice of vices? Where then, and when, has Art ever been preeminent, without a proportionately rank developement of Vice? Whether Art has tended to foster vice is a distinct question. But that Art tends to subdue the vicious propensities of the people is plainly disproved by facts. Ask Egypt, in whose genial climate the triumphs and the shame of Art have been alike preserved, in faithful outlines and imperishable colors, down to the present times. Ask Greece, where Art flourished amongst a slave holding people, in states where each

citizen was a despot in his household, and at leisure, whilst his work was done for him by bondsmen, to indulge his taste at once for the Arts and for the vices. Consult the records disclosed on the walls of Pompeii; but kept there under lock and key, as too indelicate for promiscuous exhibition to the not very fastidious gaze of tourists in general. Or pass on to the great modern schools of painting, the Italian, the Flemish, the Spanish. Was licentiousness ever more rife, was superstition ever more rampant, was liberty, true liberty, ever less understood, valued, or generally attained, than in the realms, and at the periods, whereof the great masters of Art form almost the sole redeeming glory?

And what, let us enquire further, what are amongst the favorite subjects of these masters? And what is their habitual mode of treating nearly every subject? If there be in heathen mythology any thing offensive to a pure taste, and, alas, there is very much, we may expect to find its ideal, pourtrayed by a master's hand, and exposed to view in our galleries of Art. The like morbid appetite has raked out many an unclean subject from the legendary stores of the dark ages of Christendom, as most meet to be set forth on canvass to the life. Even the Scriptures have been ransacked, in order that the things of which it is a shame to speak, and which are spoken of in holy writ only for solemn reprobation, may be presented in glowing colors to the light of day, meet to captivate the sense, and to corrupt the imagination of the beholders. As to the manner in

which high Art is apt to treat its subjects, even those which are chosen with a purer taste, we need to draw a veil over the process by which artists work, as well as over not a few of their most highly prized productions. The human form divine, too often outraged when devoid of life in our schools of anatomy, is subjected to a still more degrading indignity, when standing as an undraped living model in the studio of the artist. It may be laid down as an axiom, at once of good taste and of sound morality, that it is not decent to exhibit, in a representative work of Art, any part or attitude of the human person, which it would not be decent to expose in reality. In our best literature we have attained to this standard of decorum. In our public galleries, and on the walls of many private mansions, the enthusiasts of Art are still allowed to perpetrate outrages on decency, which would not be tolerated in the actresses of a penny theatre, or in the society of the lowest London casino.

And yet men gravely talk of purifying the minds of the people, and winning them from the ways of vice, by exhibitions of such an essentially demoralizing nature! If we could match the Greeks in statuary, and the Italians in painting, we should still assuredly find it, as they did, compatible, to carry Art to the highest pitch of perfection, and vice to the lowest point of infamy. If Art at present does but little harm, it is because it exercises but little influence amongst us. And if Art has but little influence, this is partly because, in its decrepitude,

we have sought to revive its vigor, by an absurd and unprincipled attempt to force its worthless productions into sale, by an appeal to man's gambling propensities. Let it purify its processes, and exercise a purer taste in the choice of its subjects; dismissing from its studio the undraped living model, and from its canvass the disgusting representations thence sure to be derived. Let it be stimulated to exertion by the conviction, that success must depend on merit, and not on an act of parliament, and the allurements of a lottery. Let it aim at elevating the thoughts of the beholders by upholding to its highest standard the true dignity of human nature; not revelling in its infirmities, and dwelling on its most abominable misdeeds; but bringing out into the light of day all in it that is left by nature capable of being made by grace to become noble, and great, and good. And even then it will attract attention only from the few; until the many are raised higher, both in mind and morals, by much more potent agencies, and until they have also leisure allowed them, from the din of daily toil, to taste and appreciate pleasures somewhat more refined, than those which are at present chiefly put before them, the charms of gross sensuality, the beauty of beer and gin.

II. BEER AND GIN.

When Government supposed itself in duty bound to act as father to the people, it used to aim at putting a check on habits of intoxication. Political economy, and modern politics, ignore all such paternal interference, and have established in many matters the let alone system. But in regard to the drinking habits of the people we have gone still further, taking a step in the opposite direction; as may be inferred from a somewhat ambiguous inscription of familiar occurrence, "Licensed to be drunk on the premises." In the era of one Robinson, chancellor of the exchequer, there was enacted a law, with the anti-paternal title, "An act to encourage the consumption of beer." The legislature collectively, and most of our legislators, as licensing magistrates, individually, have conspired to cover the whole face of the country with a network of tippling houses. Hence instead of inns, at suitable intervals, for the refreshment of travellers, we have resorts for drunkards set up in every neighbourhood, sometimes in the proportion of one to every thirty houses in a place, and more. The system of resorting to these houses of public entertainment is reprobated alike by our judges and grand juries,

by our parsons and doctors, and by the many self denying laborers of all classes and communions in the fields of education and religion. It is felt to be the chief obstacle to the success of all their efforts, directly adverse not only to habits of sobriety but to the practice of frugality, and especially incompatible with the existence of home comforts, and with the cultivation of a taste for their enjoyment. It is justly stigmatized as ruinous to the health and morals as well as to the wealth of the community, as affording the chief stimulus to crime, and the haunts where its perpetration is oftentimes planned, and its spoil most conveniently divided. And as this wide spread system thrives by sucking the marrow out of the honest earnings of the laborer, and at the same time undermining his constitution, it is fairly held to be responsible, directly or indirectly, for at least nine tenths of our expenditure, whether on paupers or on criminals.

Whence then the permitted growth of a system so generally denounced? It is because we are for the most part so selfish, that government finds it easier to raise revenue indirectly from the vices of the people, than directly from their rateable contributions. It is because licensing magistrates have not had the courage to say, No; nor the principle to resist the temptation to improve the money value of their property, or of one another's which comes to the same thing, by attaching a license to a house. And further it is because they have often found it an easy method of providing for a servant past his work, to

set him up as a licensed victualler. Patronage, and the love of exercising power for selfish ends, have had much to do with the growth of this baneful evil, and have much to do with obstructing all attempts to put a stop to it. Because publicans have great influence in elections, insomuch that an M.P. is half afraid of them, because the brewing interest and the gin interest have great weight in a certain house that shall be nameless, and because the press also is concerned to stand well with such a body of its customers as the publicans, the tap room being often the only place in which the millions have access to a newspaper, therefore we seem likely to be plagued for ever with this canker at the root of our national well being, these multiplied and ever multiplying centres of demoralization, hotbeds of pauperism and crime.

Can nothing then be devised to save our country from this abomination that maketh desolate? Teetotalism, will this do? or, the Maine Liquor Law, will this serve the turn? It shews to what an intolerable excess the evil must have attained, when sane and soberminded men can seriously advocate such extreme measures for uprooting it. But we might almost as well propose to obviate all vices of the nature of adultery, by taking a pledge not to enter into matrimony, or by passing a law to interdict any possibility of the present generation having another to come after it. No reliance can be placed on any nostrum that runs counter at once to nature, to common sense, and to holy writ. I may happen to find it good for myself to abstain from alcohol and

to drink water. I may be of opinion that tolerably pure water, if it could be procured, which is rarely the case, would suit most constitutions better than stimulating beverages; promoting health, strength, and longevity. But this is a matter in which each is free to judge for himself, within the limits of strict temperance. To apply to this point the scriptural warning, against laying a stumbling block in each other's path, is manifestly a straining of the text. No sot is so weak or ill informed in his conscience, as not to know that drunkenness is wrong. And as to enforcing water drinking on any one by law, this is the sure way to make it distasteful to all.

The following method of dealing with the difficulty is suggested as perhaps the best that is practicable:

First, repeal the beer shop act, and put all existing beer shops on the same footing as the public houses, and under the same restraints;

Secondly, make those restraints more efficient, especially as to the sale of spirits, by increasing and enforcing the penalties on misconduct;

Thirdly, enact a limit to the number of public houses hereafter to be allowed within any given district, in proportion to the number of houses and inhabitants; say, in few cases more than one to every fifty houses, and in many places not so many by at least one half;

Fourthly, reduce the number of public houses to this prescribed limit rapidly, by enforcing the penalty of suppression of license whenever incurred, and by

enacting, that until the limit has been attained, the license attached to any house shall cease and determine within one year of the death of its occupier, and immediately on his removal, or his bankruptcy, except in a site where it could be shewn to be needful for the refreshment of travellers;

Fifthly, Put in force an amended law against intoxication, as a crime; on this unanswerable ground that society has a right to be secured against the crimes which any drunkard may unwittingly commit. Give the publican full power to refuse to harbour or supply an objectionable customer. And then make him responsible, whensoever, in the course of trial of any criminal convicted, it is in evidence, that the crime, whether drunkenness, or burglary, forgery, or a gold dust robbery, was committed or concocted on the premises of the publican, or in any way furthered by the use of them. Let him be liable, as may be ordered by the judge or magistrate in passing sentence on the criminal, to lose his license, and to maintain the family of the convict during the term of his imprisonment.

As to gin palaces, they might be restrained by corresponding enactments, if not altogether suppressed. Why should the law have no scruple in putting down gaming tables, and shutting up houses of ill fame, and yet be indifferent to the promiscuous sale of that which its own infatuated votaries denominate Blue Ruin? To prohibit the sale in any quantity less than a quart would put no slight check on the pernicious habit of dram drinking. Or it

might be well to regulate the sale, if in smaller quantities, by restrictions like those which ought to be applied to the dispensing of poisons. But Revenue, aye, there's the rub. Can we spare the cash? Are we willing to forego the gains we get out of the drinking habits of the people? How can any such virtue be expected of a nation, civilized in fact, and Christian in profession, which, for the sake of Mammon, has first forced upon helpless and heathen China the abhorred trade in an intoxicating drug, and then compelled those poor creatures to pay in millions of dollars the costs of that wicked war? Until we repent of this enormous crime, and make restitution of this wrongfully gotten spoil, it seems no other than a just national retribution, that drunkenness should still ever be our bane; and that Beer and Gin should make our poverty as general and abject, as our wealth is large and our luxury profuse; replenishing our hospitals and madhouses, as well as our workhouses and jails, whilst at the same time they empty our churches and chapels, and render abortive in many an instance the best lessons we inculcate in our schools.

III. CELIBACY, MARRIAGE, AND DIVORCE.

Sin, vice, and crime, how often are these terms employed without due discrimination; offence against our Maker, evil harboured in ourselves, and wrong done to society, being confounded one with another! If these notions were kept properly distinct, we might perhaps see the law of marriage and divorce put upon a more rational and scriptural footing, than that on which they stand at present in these realms. It is remarkable that matrimony, and in a sense inconsistent with polygamy, is one of the institutions of Eden, the Sabbath being the other; and that both have been so tampered with by popery, during its long predominance in Christendom, that men in general are much mystified in their notions as to either. The respect due to one day in seven, by a divine ordinance, having been transferred to festivals appointed by the church, has been apt to lose its hold upon the mind, as soon as these are found to have no scriptural authority. The honor due to wedlock having been transferred to celibacy, of which nature is in most men abhorrent, all sorts of strange notions have ensued, as well as many most abominable practices. Men have thought, for in-

stance, that polygamy is not interdicted in the New Testament. Again, marriage has been forbidden in the prime of life, by Christian universities, to those who by reason of supposed eminent abilities are chosen to hold fellowships. And in our standing army, we have celibacy enforced, if not in word yet in deed, about as effectually as with so many monks. Scores of thousands of young men, enlisted in the vigor of maturity and health, are practically forbidden to marry, with the exception of some six or eight in every hundred. And as to the few to whom marriage is permitted, what provision has been heretofore made for the sanctity of their conjugal life may be pretty well guessed, from the tenor of an order recently promulgated, that in some of our barracks separate sleeping rooms shall be provided for the married soldiers. The system of standing armies has much to answer for on other grounds, as greatly facilitating wars of aggression, wars of interference, and all sorts of wars of non-necessity. But terrible is the retributive penalty which this almost inevitable appendage to the system, the forbidding to marry, entails both on the soldiers themselves, and on the country which so recklessly imposes this yoke on above a hundred thousand of its citizens. We need not go beyond the precincts of any barracks, or the confines of any town in which soldiers are quartered, to know how enormous is the amount of evil, resulting from this grievous outrage on the laws of physics and morality. Army surgeons and army chaplains could tell tales of unspeakable horror, resulting from

these unnatural arrangements; aggravated, if possible, by the additional incentives to debauchery, in the way of access to intoxicating liquors, ever freely supplied to our soldiery, by way of some substitute for home enjoyments.

As to the teaching of the New Testament on these subjects, allowing for something said in reference to times of persecution, there can be no question that it is in harmony with the dictates of man's unsophisticated conscience, and with the primeval state of man in paradise. It would puzzle any plain understanding to reconcile either celibacy or polygamy with the apostolic injunction, that every man should have his own wife, and not only so, but also every woman her own husband. Nor does it admit of doubt that the license taken by the patriarchs, and not rescinded in the law of Moses, is expressly abrogated to Christians, by that discourse of the divine Teacher on the marriage union, in which He refers to the creation of one man and one woman, cites the words in which their marriage was set forth at the first, and infers that those very words are binding on his disciples. To the same teaching, and to the same passage, we may refer with confidence, and challenge any one to deny, that every Christian is entitled to a divorce, who can prove that he has been aggrieved by the cause of adultery. The union of the twain, as there defined, is too intimate to be consistent with polygamy. But if either party be in like manner illicitly united to a third, it is evidently and instantly dissolved as concerns the

other; who is free to form another marriage. At all events it is plainly laid down, that a husband thus aggrieved has a right to put away his wife. But what say the laws of England on this subject? What cognizance do they take of this offence when committed? What redress do they afford to the party thus sorely wronged? Adultery, justly viewed, comprehends in itself sin, vice, and crime; each in the most aggravated degree. But with us it is treated as a matter of civil action, as if it were a trespass to be compensated by money damages. And it is only in extreme cases, and at an expence wholly beyond the reach of all except a few, that the injured party, if the husband, and much less if the wife, can obtain a complete divorce. The amount of wickedness and of misery hence arising is far greater than would be suspected, except by those who are aware, that no fundamental law of human society can be set at nought with impunity.

But however unimpeachable this law may be in theory, either as to its divine authority, or as to its obvious justice, yet there are many who defend our English practice of ignoring it, by arguing, that if we were to give facility of divorce in all cases of adultery, such cases would be multiplied for the sake of the divorce. The solution of this objection follows straightway on a correct estimate and treatment of the offence, by reason of which alone divorce is to be permitted. This offence, besides being sinful, and vicious, is also criminal in a high degree; it is not merely a trespass as against an individual,

but a great wrong done to society. Let it be dealt with as a crime by our laws; and made punishable as a very gross crime both by fine and by imprisonment. When a verdict of guilty has been returned, let the judge have power to increase the fine, and the term of imprisonment, and moreover the penal treatment to be undergone in prison, in case of its transpiring in the course of the trial, that there has been any collusion between the parties, with a view to a divorce, or an adulterous intermarriage. It may be presumed, that few persons would arrange for such future freedom, or future union, however madly bent on it, with the certainty that one, or both of them, must spend a year or two in prison in the interim, and with the prospect of hard labour as an additional preliminary. As soon as the verdict of guilty is recorded, let it be competent to the party thus proved to have been wronged to sue out a complete divorce, by a process as simple and inexpensive as the putting up banns of marriage. If adultery were included, as it ought to be, amongst the crimes for which nations agree to give no asylum to each other's criminals, the plan thus briefly sketched would meet all the requirements of the case.

As to putting husband and wife on a par in this matter, it is to be observed, that society is not injured in the one case as much as in the other; no like doubt arising about the parentage of children, no like injustice being risked as to their inheritance. Neither is the wrong done to the individual of exactly the same irreparable character. The crime

must still be treated as a crime; but the punishment must be regulated by the circumstances, and must be diminished in proportion to the diminished enormity of the offence. In either case, if a divorce is to follow on conviction, it ought to be sued out within a brief and limited time; or it must be presumed that the offence, as between the parties, has been condoned. Children born before the wrong committed are a subject of painful reflexion, one which would probably in many cases lead to such condonation. That these must suffer for their parent's fault is in any case inevitable. How grievously do they often suffer as matters are now managed! How much better would it usually be for the hapless offspring of such marriages, if the judge who is to try the cause had power to make award, according to the circumstances brought before him, both as to the custody of the children, and as to the partition of finances! Similar powers, of a summary nature, might be given to justices of the peace, in reference to these two points, whensoever either the parents, or the children, after divorce effected, are likely to become chargeable to their parish. We should then have one law for rich and poor, touching a wrong which is as great and grievous to the poor as to the rich. We should have a law that would graft itself, as all laws, to be respected, need to do, at once on the instincts of our nature, and on the dictates of our consciences. A crime of the deepest dye would no longer be measured simply by a money payment between the parties. Offence's gilded hand would not be able to

shove by justice, but would have to share with the felon his manacles and his dungeon, his hard labor and hard fare. Whilst the ordinance of marriage would be upheld in its integrity, not by deference to the superstitious notion that it is in every case sacramentally indissoluble, but by recognition of the divine enactment, that by adultery it is actually dissolved.

IV. CHRISTIANITY NATIONAL AND INDIVIDUAL.

A CHRISTIAN nation, this is a phrase of familiar occurrence; but who can shew us the reality in existence? It is a common boast in England that Christianity is part and parcel of the law of the land; but what if it be a part which is not in force but in abeyance? There are multitudes, who admit the truth of the Christian religion, and bow the head in submission to its divine origin, and yet refuse to bow the heart and life in subjection to its divine behests. And hence, inasmuch as national life takes its tone from the character of the people as a whole, especially under a representative government, it is no wonder that our state practice falls far short of our state profession; being often such as would cover any one who should do the like in private life with indelible disgrace. In our laws we recognize the truth of that which is past gainsaying. We use Christian solemnities on occasions of state; and we adopt Christian modes of speech in documents of statesmanship. We have often fasts proclaimed in times of trouble; and sometimes thanksgivings in seasons of success. But all the while the lust of power, the greed of riches, and the eager delight in vain glory, are manifest in our imperial acts; in our

wars of aggression, annexation, or revenge, in our bullying savages, and exterminating aborigines, in our millions of money lavished on fleets and standing armies, and thousands grudged for the ends of education or religion, in our enforcing by an armament abroad an illicit trade in one means of intoxication, and in our profiting enormously at home by the licensed traffic in another. The fact is, that profession is not practice, in a state, any more than in an individual. Christianity must be in the heart, or it is nowhere. It must be every thing, or it is nothing. And this very term, a Christian nation, will be a solecism, until all, or nearly all, the individuals in the realm are Christians indeed.

These considerations, duly borne in mind, would throw light on many questions now vehemently agitated amongst us; in discussing which it is not unfrequently assumed, that the whole nation, as one man, is Christian at heart. Whereas the truth is, that under a formal outward profession, there lurks in many an one a settled infidelity, not less fatal to his well being, or less influential for evil to others, because perhaps the eye of his own conscience is not distinctly turned upon the fact. Again, in many, though conviction may be strong in the understanding, it is laid aside, or suppressed, in action; and especially, in all acts that are social, public, or political. In some sections of society, if it would be disreputable to profess infidelity, it would be almost as much so to make serious profession of vital Christianity. And even those who are most in earnest would be

free to confess, that the coldness and deadness of their faith is the chiefest of their burdens, the sorest of their trials, and the greatest hindrance to the efficiency of their better purposes. Such men might therefore do well to be thankful, much more so than they commonly are, for the extent to which the principles they desire to uphold are recognized by the ruling powers of the state, and embodied in its legislative acts. Whilst they live in the world, they must expect to find its public principles worldly in the main, and its statesmen apt to ask of worldly wisdom, how far they may follow the dictates of a wisdom not of this world. They must not count it an intolerable grievance, that the laws which are made for all, and which ought to be fair for all alike, are not in every thing, or perhaps in any thing, carried up to their own standard of perfect Christianity. They must shrink from agitating after a worldly fashion for the attainment of Christian objects; and must cease to urge those who bear rule, to go further in advance of the convictions of the public than the public will bear. Let them rather seek to raise the tone of public principle. And let them remember, that this is best effected, first, by each man's influence on his neighbour, in private life, brought to bear by enlarging the proportion of genuine Christians in the state; and, secondly, by watching that in public life, in the discharge of all public duties, they adorn their Christian profession, with gentleness of speech, kindliness of manner, with respect for the sincerity of those from whom they

differ, and with the calmness which becomes the advocates of truth, rather than with that passionate ardor, which would look as if they were mere sticklers for their own opinions.

Individual earnest Christians ought indeed to own, with thankfulness, that the profession of Christianity by the nation, inducing as it does many to be more Christian in their conduct than they actually are in their hearts, has tended in these realms, more largely than in most others, to influence for good the nation's acts and institutions, in conformity with the tenor of the religion it professes. To boast be far from us! It is on the contrary the purport of this volume to dwell on our chief errors and defects, with a view to a sound and earnest amendment. But it might encourage us to perseverance in well doing, if we were sensible how greatly we have been blest, in the exercise of national conscientiousness. History has no parallel to the position occupied by England, at the close of the last century, and the commencement of this, when contending single handed against the continent in arms. It records no struggle maintained so long, under disadvantages so serious, and with an issue so triumphant to the weaker party. And history bears testimony to the fact, that the victors in the strife, amidst their manifold misdoings, contended in the names of freedom and religion, whilst the vanquished set forth on their career as atheists, and pursued it with the unhallowed ambition of subduing all other realms beneath their sway. Two remarkable passages shall here be cited in illustration of this

argument. In the first, an English church divine, dating 1796, thus expresses, in a time of the utmost dismay, his trust as to the future: "The French, like Rabshakeh, insult the great God and his servants. Like him they are instruments in the Lord's hands, in a service which He thinks not good enough for his own children. And when they have done their task, they will find a hook and a bridle in their mouths, and their boasting will end in shame and confusion." [*Newton's Letters.*] In the second, a teacher of a very opposite school in America, dating 1810, thus testifies his hope in our behalf: "I feel myself bound to all nations by the ties of a common nature, a common Father, and a common Saviour. But I feel a peculiar interest in England; for I believe, that there Christianity is exerting its best influences on the human character; that there the perfections of human nature, wisdom, virtue, and piety, are fostered by excellent institutions, and are producing the delightful fruits of domestic happiness, social order, and general prosperity. It is a hope which I would not resign without anguish, that the 'prayers and alms' of England will 'come up for a memorial before God,' and will obtain for her his sure protection against the common enemy of the civilized world." [*Channing.*] These prophetic anticipations, so signally fulfilled in the recent past, point our way to true national prosperity in the present and the future. Nations cannot stand, as nations, at the bar of a future judgment. The retribution due to the good or evil in their character must therefore overtake them now, or never.

That character, however much it depend on imperial acts and edicts, depends at least as much on the habits of life, the manners and customs, the feelings and principles, of the people who constitute the nation. And, without boasting, we have ground for thinking, that, as compared with other nations, or with our own in other eras, there is amongst us in these times, so often pettishly censured, no small amount of that intelligent apprehension of truth, and sincere desire to do right, of that unaffected piety and zeal, of that faith, and hope, and love, which, much more than creeds and articles, constitute alike in individuals and in nations, the profession of genuine Christianity.

V. CHURCH AND STATE.

THE Church, if we may believe theologians, is the spouse of the Saviour of mankind; pledged to love, honor, and obey, Him, and Him alone. And especially is the Church pledged to this duty and service, and bound to walk by faith in Him though out of sight, whilst He is absent on an errand, specified in the marriage contract, for the church's benefit. Towards the close of the third century, the passion for power and predominance having largely encroached upon the spirit of the gospel, the spouse seems to have grown thoroughly impatient of this protracted absence of her lord, and to have begun to count herself for a widow rather than a wife. About the same time, the State began to cast on her the eyes of affection. Conceiving, justly, a high notion of her influence with the people, and desiring to profit by those powers, which no force of persecution had been able to suppress, the State made overtures to the Church for an alliance, as to a wealthy widow for her dower's sake. The connexion which ensued could be no true marriage, because the first and only rightful Husband is alive for evermore; his local absence being in furtherance of the most important ends of the marriage union, and indis-

pensable to the true prosperity of his bride; whose love, peace, joy, and fruitfulness, as evidenced in the graces of the offspring of this marriage, all thrive, exactly in proportion to the predominance of faith in that which is unseen over reliance on the visible. Nevertheless this ill assorted second marriage has now lasted in our western part of Christendom above fifteen centuries; the pseudo husband having on the whole had but a sorry life of it; the Church, in the guise of popedom, proving a most refractory helpmate, always plotting to get the upper hand, and, either by force or fraud, for the most part succeeding. Curtain lectures, dignified by the name of papal bulls, have proved any thing but conducive to conjugal repose. And whilst the children of the second union have been treated as infants all their life long, and kept down with no very gentle hand, those who have for their father the true husband have been detested by the ruthless mother, who constrains their step father to persecute them, and in some cases even roast them alive.

Amongst the Saxon and Anglo Saxon races the State having long shewed itself impatient of this termagant's rule, at length protested energetically against it; and, taking occasion of a fearful exposure of some of her misdeeds, made by one of her own sons, who, being of full age and ripe understanding, resisted her coercion, at last succeeded in throwing off the unseemly yoke. Hence the State proceeded to usurp the authority of the rightful husband over the erring and discomfited church. Particularly

has this been the case in England; where, in the reign of the Tudors, the State kept down her spirit with a high hand, and made her refund those superfluous lands and treasures, which, during the time of her supremacy, she had iniquitously appropriated to her separate use. Under the Stuarts the Church made a vigorous but unsuccessful effort, to regain her lost ascendancy over her doating but inconstant paramour. From that time to the present there has been a great coolness between the parties; and a conviction has been silently gaining ground, on the side of the weaker vessel, that after all it may have been a mistake to suppose herself at liberty to form any such second union at all. The State also, in its turn, has at times been half inclined to repudiate the connexion. But for the most part it has for prudential reasons kept upon decent terms with its partner; dealing out to her occasionally honors and emoluments, but allowing her no independent exercise of will, and refusing to employ its own powers any longer, at her bidding, in enforcing her stern behests. It may be hoped that ere long both parties will make a clean breast of it, and will set each other free from a contract wholly destitute of validity. They might then pursue their respective paths as friendly coadjutors, only not as husband and wife; each occupied in its proper work, and each willing to give the other its help and sanction; the State framing and administering wholesome laws, based on Christian principles, for the furtherance of man's social welfare upon earth; and the Church devoted

to upholding and propagating the truth revealed from heaven, for the promotion of man's interests both in time and in eternity, with a single eye to the will and to the glory of her first and rightful Spouse.

It will be observed that in this allegory the State and the Church are spoken of as two different bodies, two different energetic powers; although it is conceivable that in any one nation they might in point of fact consist of the very same individuals. For by the State we mean not the rulers only, but the subjects also; and, by the Church the laity as well as clergy. And if a nation were all of one religious communion, and that communion were also limited to that one nation, then the several members of that Church and the several members of that State would be identical. Even in such a case, however, the same men would be very differently organized, according as they were united for discharging their civil or their ecclesiastical functions. The powers of the same whole body would be collected into very different centres, whether legislative or executive. And there would be always some risk of collision between State and Church; unless each confined itself to its proper sphere of action, the one to the domain of sense, the other to that of faith, neither of the twain affecting dominion over the other. But no such case has ever actually existed. Take a nation wholly papal, such as Spain; and suppose that no Jew, Turk, heretic, or infidel is there recognized as any thing but an alien. It is

true then that all the members of that State are Romanists. But it is not true that all Romanists are members of that State. And the Spaniards, organized as a church, being backed by their communion with all the rest of papal Christendom, are more than a match for the Spaniards as a nation. The case is otherwise with the church of a country like our own, Protestant, but not in actual communion with the protestant churches of the continent, and far from comprehending, as of old it did, all our own island population. When it shook off the yoke and the idolatries of Rome, some of its members remained popish recusants; some it afterwards waywardly cast out, and some waywardly cast out themselves. Hence we have our many protestant dissenting churches. There are also no small numbers of avowed infidels; as well as some few Jews, Greeks, and perhaps also some Mahometans. Thus besides losing the force resulting from foreign fellowship, our Church lost the strength of union at home. And it has so far shrunk in its own proportions, that, if at the late census, as each was asked his age, each had been asked to state his denomination, it is probable that less than three quarters of the whole would have returned themselves as belonging to the established church, including most of the higher class, and most also of the lower, but not including a great portion of the middle class.

In this condition of affairs, both Church and State have been tempted to assume a false position. Forgetful of their calling as protestants, under the idea of

upholding their authority, our church rulers have been apt to build upon the papal foundation, and to arrogate to themselves, though not without some occasional misgivings, the infallibility which they are pledged to deny to Rome. In their anxiety to compass uniformity, they have frequently done violence to the spirit of unity. And wishing to maintain every thing conformable to the traditions of antiquity, they have set themselves against that law of progress, which, as far as man is concerned, tends to excellence in all things, human and divine. Meanwhile the state being the prey of party politics, politicians who wield, when in office, the church patronage and power which the crown wrested from the Pope, are tempted to use them for mere party purposes. It is admitted that they are bound to deal fairly with all the subjects of the realm, whether churchmen or nonconformists. But they are apt to yield to the pressure of agitation on the part of either, to play off one against the other, to uphold the church when it suits their purpose, and presently, for the sake of gaining the support of its opponents, to deal it a heavy blow of sore discouragement. They guarantee the integrity of its property; but proceed to deal with it as if it were the freehold of the State, diminishing it without scruple in the process of commuting it, as well as by an admittedly unjust method of rating it. And if its prelates, whom they claim to appoint, and rarely select exclusively by reason of their fitness, happen not to please them by their conduct in the senate, the hint is muttered, not indistinctly, that the time

will soon arrive, when they will have to set their house in order.

The State is a society governed by interest; at least it rarely purports to have a higher aim. Its own interests would be best consulted, by a very different demeanour towards the Church, which is, or ought to be, a society governed by conscience. It might try to harmonize churchmen and nonconformists; dealing firmly and impartially with both, but not seeking to take advantage or to lord it over either. It ought to prize and to cherish, in either, the common elements of genuine and practical Christianity; considering how surely these tend to diminish the disposition to transgress, whilst their laws, as they must own, can do no more, than put restraint on the actual commission of crime. So that in fact our holy religion abundantly promotes the cause of civil liberty, not only directly by instilling principles of liberality and love, but also indirectly, by dispensing with the necessity for those legions of guards, policemen, and spies, which are usually found needful in its absence. As for the Church, had it really conscience for its guide, a conscience enlightened by the truth, instead of delighting to narrow the terms of its communion, it would study to make them large as Christianity itself. Having so long tried in vain the system of exclusion, without getting nearer to unity even in itself, it would now at length by the system of a cordial comprehension, give some proof of a real desire to receive within its fold all who love its great Head and absent Spouse in

sincerity. Looking to Him for guidance and protection, and for such power as is of any service in his cause, it would seek to influence the State collectively for good, by influencing all the members of the state individually. Its voice would be lifted up, both in parliament and out of it, not for putting down preaching, but for restraining drunkenness; not for checking the zeal of volunteers in the cause of piety and peace, but for discountenancing wars, and for mitigating the horrors of warfare; not for upholding but for reforming abuses; for enlarging the bounds of that liberty, which secures the person and the property alike of rich and poor, and for elevating the condition of the working classes, by mitigating the severity and irksomeness of their toil, by diminishing their temptations to excess, by facilitating the improvement of their dwellings, and by providing for the education of their children. By such a demeanor it would conciliate its opponents; and, what is more, would fulfil its own proper mission; it would justify in the eyes of gainsayers the retention of its property; and, what is yet more, would sanctify its expenditure. Such a policy on the part of the Church would go far to win the State to be one with itself; and, what is most and chiefest of all, would make itself, however closely in alliance with the State, to be once more truly and really one with its own, and only, though absent Lord.

VI. DISSENTING CHURCHES.

The appetite of the public for Church subjects is one of the most remarkable phenomena of the day. Topics, which not many years ago would have been scorned by the public press, now occupy whole columns in the most secular of our newspapers, are discussed in leading articles on secular principles, though with the zest of ecclesiastical animosity, and are looked for by multitudes of readers, as eagerly as tidings from the seat of war. Whether this be a healthy symptom of the times, or no, it would seem at all events to admit of being turned to good account, in favor of the Christian cause. So much the more is it strange and sad, that, with all the world alive to their proceedings, the different sections of the church should persist in presenting the spectacle of a city divided against itself. Whilst we wrangle here about trifles, we are all being borne rapidly along, to where our zeal either against or in behalf of them is likely to prove nothing worth; where one ounce of charity will outweigh a whole cart load of controversy; and where high church, and low church, and broad church, and no church at all, will alike be put to shame, if proved to have been contending merely for church or against it, instead of against evil, and in

behalf of good, against the flood of ungodliness, and in furtherance of the progress of the Gospel.

The profound silence of the New Testament on the topics thus most keenly debated is a very significant circumstance. It is in harmony with the divine origin of a religion, adapted for all nations and all times, that its externals, instead of being particularized, as in the Law of Moses, which was enacted for a limited era and locality, should be left open, and free, and indeterminate; to be prescribed by Christians to themselves. This is the case with all details of rites and ceremonies, of church discipline and government; only certain broad and comprehensive principles of order being first laid down, and some few simple institutions specified, together with instances of their ministration at the beginning. And most happy was the result, as long as the warmth of love availed to melt into one glowing mass the multitude of them that believed; preparing them thereby for taking a perfect impress in the mould of truth. But long before the discountenance of persecution by the heathen, nay almost before it had commenced, that passion for power and predominance, which the Gospel sternly interdicts, found its way into those sacred precincts, which have since proved its most impregnable stronghold. To this passion, the most gratifying kind of triumph it can achieve is to lord it over the consciences of others. And this was not more fixedly the purpose of the heathen towards Christians, than of Christians towards each other. First the converts from Judaism must needs impose their legal

views and ritual on the church universal. Next, the converts from heathenism resolved to introduce the philosophy they were used to in their schools, and the rites they were used to in their temples. Emperors no sooner became Christian, than they thought it meet, that all their subjects should conform, under penalty of death, even on the most subtle points of speculative theology, to the imperial decrees. Popes, having got the upper hand of emperors, assumed this imperial prerogative; endeavouring to secure an uniformity in the body of the church, by constraint of force, instead of an unity of spirit by the bond of peace. And protestants, not to be left behind, being but half disenthralled from the popery of the heart, have been ever zealous, in nearly all their different sections, for their different church polities and rituals; and, up to the present day, are bent upon imposing these their specialities on converts in all climes alike. As if that which is decent and in order here, were sure to be alike suitable at the poles or the equator; as if for instance that which best served to constitute a church in England, or to edify a congregation at Whitehall, some three centuries ago, must be surely best not only for all England in all ages, but also for Hottentots and Negroes, for Chinese and New Zealanders, for Patagonians and Esquimaux, and best even to the very end of time.

The existence and the present position of our dissenting churches is directly traceable, from the time of the Reformation, to the prevalence of this bigoted

disposition to assume infallibility, and to make it a point of conscience, to impress on other minds, as far as possible, the stereotype of our own particular convictions. In this object the church established in these realms might have succeeded, having the power of the State to work its press, but for the recoil of the same passion, which was no less energetic in the minds on which it sought to work; which minds, though apt for the most part to depreciate the exercise of reason in others, were not the less on that account inclined to treat others as if their own judgment were infallible. Hence, besides the remnant of Romish recusants, who formed an alien sect by themselves, and secretly helped in fomenting the divisions which ensued, there arose first the three denominations, commonly so called, Presbyterians, Independents, and Baptists; of whom the former secured State establishment in Scotland, so that there episcopalians are dissenters in the eye of the law, whilst at the same time the clergy of that sect are in their sympathies for the most part verging towards Rome. Next the Friends, commonly called Quakers, obtained a separate recognition. And afterwards the Wesleyans, in their various branches, formed large and flourishing dissenting communities; though not exactly on the same footing as the original dissenters.

The numerical proportion, which the members of all these churches bear to those of the one which is in alliance with the State, is important with a view to legislation, on such a matter as educating the people in any degree at public cost. But at the last census,

instead of properly counting each, by requesting every one to return his denomination, the registrar merely asked for a statement of the numbers in attendance at public worship. These numbers could of course be only guessed, and were liable to be in many instances much exaggerated. And had they been accurate, they would still have been no fair test of the strength of each community; because attendance at Sunday services is not held in all alike to be of the same importance, and also because it was much more likely to be attempted, and much more practicable too, in some than in others, to secure a full attendance on a specified day. Making allowance for this obvious source of fallacy in the conclusions most groundlessly drawn from such returns, it seems probable, that if we had the facts in evidence, instead of merely inferences drawn from guesses, it would be found, that the dissenting churches comprise fully one fourth of the whole number who belong to any church at all. Wherein we see how little has been gained for unity by the system of excommunication, how utterly tradition and the fathers, when set upon a par as coadjutors with the Bible, fail in giving a more decisive and uniform impression than the Bible by itself alone, as to what is the truth once committed to the church, and what is the church to which it is committed. If there were indeed any one church in such a sense the true one, as that to miss it might prove fatal to man's safety, we should have been told no doubt in Scripture as plainly which it is, as we have been told what will befal drunkards and extortioners,

and what constitutes a pure and undefiled religion. Yet is this still the most taking sophism of the Jesuits, that out of their church there is no salvation. And the like topic is insisted on, though not often with such positive assurance, by some of those who have subscribed to certain Articles, in number Thirty Nine; which however give no countenance to any such exclusion, and unchurch none of our chief bodies of dissenters. And our dissenting teachers, whose position is untenable, except so far as they can convince their hearers that no other can be sound or safe, have pretty well laid aside, with one consent, their original objections to the church as established; and dwell chiefly on the fact of its establishment in connexion with the State, as rendering it little better than a synagogue of Satan, which destroys more souls than it saves.

But whilst we thus quarrel as to which is the church, the world is waiting to receive that which surely is the Gospel, that which nearly all of us admit to be so. It is time then that those who are both in earnest, and agreed in fundamentals, should resolve to sink points of minor importance, and to meet and work together for the common good. Who can deny that two real earnest Christians, though born and bred within different denominations, are in nearer and more intimate communion, than two others, who belong to the same sect, but of whom one is a reality and the other is a sham? A love of truth for its own sake, and a devout affection for Him who has revealed it, these are bonds of fellowship that dispense

with the necessity of insisting, and even root out the disposition to insist, on our own definitions of truth, as indispensable terms of communion. It remains then, that as the guilt of our original divisions is shared, between those who for trifles drove out their brethren, and those who for trifles refused to stay in, each party should manifest desire for reunion, by giving proof of a willingness to yield somewhat to the other. In the church as established, there are things which it might do well to change for the better, had it no one to please but itself. Let it reform these, and even make some alterations in matters of indifference, on purpose to conciliate dissenters. Let dissenting churches do the like, with the like objects at heart, to heal the breach, and to work together hereafter, for the regeneration of the world. Let not either party wait for the other to move first; let both hasten to move at once. And neither let the people wait for their ministers to take the lead in such a movement. Under the notion that they magnify their office, these are often tempted to magnify themselves, by exaggerating the grounds of their separate position, and the importance of their distinctive tenets. To see all things in their due proportion is not so easy to those, who by the exigencies of a professional calling, are led to concentrate their attention on a narrow field of view. Else surely it could never have come to pass, that so many thousands of congregations, from week to week assembling, should be urged to mark carefully wherein they differ, much more than to rejoice

wherein they agree, should be well instructed in the grounds on which the one half may not worship together with the other, but rarely exhorted to remove that which hinders, rarely told, "Sirs, ye are brethren," rarely charged home with the guilt of obstructing, each by his own share of the general intolerance, that cordial union, and united action, which would give an impulse hitherto unknown to the progress of truth and godliness, in an unbelieving and wicked world.

VII. EDUCATION.

EDUCATE, educate, educate; this is now the almost universal cry, this is almost universally regarded as the most promising means of redressing the evils still rife in our social system. And we should certainly be on the high road to perfection, if we could secure that each succeeding generation should grow up wiser and better than the last; if we could reverse the gloomy picture of a shrewd observer of antiquity, and make the era of the fathers an improvement on that of the grandfathers, itself to be transcended by the era of the children. But then, what mean we by education? Is it merely teaching to read, and write, and cast accounts? Is it informing the mind with useful knowledge? Or does not the term further imply, that we strengthen by exercise the powers of thought, quicken the love of truth, awaken a taste for beauty, cultivate the moral sense, and train in moral habits, and stop not short of imparting both a knowledge of the Scriptures, and a disposition to believe and practise whatsoever they inculcate? And is education, in this sense, to be compassed during two or three hours' attendance at a Sunday School, with all the rest of the week occupied in work, and often under circumstances tending just

the other way? Or can it be achieved during school hours in five days of the week, by a teacher ever so influential for good; if all the rest of the child's time is to be passed in a home, where every influence combines to operate for evil? Children can read our lives, long before they can read our books. Voices come to them from the actions of those with whom they live, to which they listen more attentively than to lessons from the primer. And it is evidently absurd to expect, from any system of school education, half the benefits which men talk of for the masses, except so far as parental example and authority back up the instruction of school teachers. Nor can we be surprised at the little fruit, as yet seen to arise from the best of our school teaching, when we reflect on the evil influences which prevail in many of the homes; and when we know how all but impossible it is for the children to practise there those lessons of order, decency, and devotion, which they learn at school. We see herein how much it behoves us to harmonize our plans for benefiting our neighbours, and to how little purpose we should spend our strength even in the best of education, if we acquiesce in the ascendancy of beer and gin; and if we are content to make little progress in that most important of all material reforms, which, under the term sanitary, includes at once the healthful and the decent, and implies that every dwelling throughout the land should be meet for a Christian's home.

It is idle then to expect from education too much. And yet it is an important agency for good, even as

at present imparted to the laboring classes. In proportion as it is extended numerically, merely in the form of mental cultivation, although it may do little towards suppressing vice, it is proved in fact to diminish crime. And in proportion as it is improved in quality, and is made to tell on the formation of moral character, it must tell largely on each succeeding generation, in the way of improving parental influences. Moreover it tends greatly to pave the way for that, which alone can heal the disorders of society, the religion of the Gospel. This final revelation of light and love is addressed at once to the heart and to the understanding. And it is scarcely too much to say, that its divine Author is not less glorified by an intelligent apprehension of the gift He offers, than by its devout acceptance. And therefore all that tends to open the mind is good, as preparing it to understand the truth aright, delivering it from the bondage of superstition, and from the risks of perpetrating crimes or follies under the name of conscience and religion. It may be true that high Christian attainments are, in their very nature, not incompatible with the lack of any acquaintance with letters. But where books can be had, they are a ready means of access to the best of instruction from the distant and the dead. And it is gratifying to observe, that oral instruction, by means of lectures, is now coming into vogue, as an auxiliary to the perusal of books. This is to carry on education in after life; instead of foolishly supposing that at school it is completed. It brings the minds of the

different classes of society into a contact hallowed by the mutual satisfaction of giving and receiving knowledge. In our intercourse with the laboring classes, where there may be a kindly sympathy of heart, what an impassable barrier is oftentimes presented by lack of sympathy of intellect! Of the many ends to be gained by educating the people, this is one of the most important, they will become capable of seeing things in the point of view familiar to their employers. Increased intelligence, together with habits of self control, will not only diminish the painful interval, now set between rich and poor, in respect of their outward circumstances, but will be ever filling up that still greater gulph now keeping them apart, in respect of the domains of thought. And we shall all be drawn nearer to each other, by means which at the same time help to draw us nearer to the fountain of light and knowledge, of truth, and holiness, and love.

But the questions of the day, as concerning education, are somewhat more precise and limited. Shall it be made compulsory on all? Or shall the expence of it be defrayed by a rate levied on all, so that all shall be under a strong motive to resort to it? In either of these cases, how is the same school system to be made palatable to those of diverse religious communions? Must religion be excluded, rather than offend any? Or would not this be the sure way to offend nearly all? We answer, that, unless under a despotic government, whether monarchical or democratical, compulsory education is

wholly out of the question. In a nation which eschews the interference of its rulers, excepting in matters of necessity, and wherein every man's house is his castle, to talk of such an intermeddling with any man's family affairs, as compelling him to send his children to school, is simply absurd. The hands of the clock of ages must be put back many centuries, ere this be brought to pass in England. An education rate is certainly more feasible. But if the quality of the education to be paid for by the rate is to be adapted to the taste of all the rate payers, by the omission of every thing in the teaching that would be objectionable to any of them, it is to be feared that the residuum would be of no great value. As a palpable instance of the failure of this principle, there is the National Board of Education in Ireland; devised and maintained with a view to curry favor with the papists, and enforced upon the reluctant protestants, by the oppressive system, unblushingly avowed, of withholding all government patronage from those who refuse to do it homage. If the views of education above set forth be just, it is evidently a work extending to the whole being of each child, and more particularly purporting to influence his moral and religious faculties. Secular teaching is easy to compass; but secular education is a contradiction in terms. The true educator is one who has more influence on his pupils by that which he is, than by that which he says. If he is to inspire them with a thirst for knowledge, an ardent love of truth, a strong sense of duty, and a sound judgment

in discharging it, he must be deemed by them to be thus animated himself. And he will be apt to give them this impression, not so much by homilies or catechizings on religion at stated hours, as by speaking a word in due season at any moment all the day long.

If then the state would fain do more than it does at present in this great cause, let it not propose to divorce knowledge from morality, or morals from religion. Let it not suppose, that the faith and duty of a Christian may be ignored during four hours of school instruction, and then sufficiently inculcated in the fifth. Let it not dream of interfering with the religious training, now ministered by men in earnest, according to their respective views of our common Christianity. Until these views are more in harmony, and until we feel more generally, that our differences are trifles in comparison with the truth we hold in common, a joint action of such teachers may be impracticable. But we must not on this account dispense with their assistance. Nay, not only the voluntary teachers, not only the ministers of religion, but the bulk of the lay managers of all schools throughout the land, and the parents of the children, with very few exceptions, would repudiate any plan of education, from which the Bible is even partially excluded. They reckon, and not without reason, that the high motives, and the holy principles, therein revealed, need to be ever present in any schooling worth having; not indeed to be perpetually insisted on, but always ready for use and

application, whatsoever be the lesson actually in hand. They would think it no equivalent for wholesome bread at every meal, to have flour to eat one while and yeast at another; and they are not more inclined to accept a set of separate lessons in Christianity as equivalent to a Christian education. It is pretty certain that for the most part they attach too much importance to their respective religious distinctions; and that they repose too exclusive a confidence in those who teach these things distinctively. But they would very properly place no confidence at all in any one, who is pledged, during any portion of his teaching, to stifle all his own religious convictions, and to suppress all mention of religion whatsoever. The State may do well to give money. It may enlarge its grants, improve its regulations, and be more careful in the choice of its inspectors. But as it is not competent to dictate what religion shall be taught, still less may it venture to enact, that none shall be inculcated. It is sailing on the right tack in its present course. Let it throw overboard those who counsel it, either to press all into the good ship, Education, whether they will or no, or to steer this noble vessel, with the flower of the rising generation on board, into the yawning gulph of Infidelity.

VIII. EMIGRATION AND TRANSPORTATION.

Is it not a sound conclusion in political economy, that all bounties on exportation are vicious on principle? I am not aware that there is any ground on which it would be right to exempt human labor from the operation of this law. But if we are to supply the unemployed laborer with means to migrate at the public cost, what is this but to offer a bounty on the exportation of Man? Emigration ought to pay its own expences; either the emigrant, or the country which wants his labor, finding funds for shipping an article, which is worth more there than here. As to the interests of the emigrant, it may well be surmised, that those unemployed artisans, who, when in full work have never laid by a penny, are not much more likely to thrive abroad than at home. In every clime waste and self indulgence lead to want and woe. Neither would change of country obviate the suicidal results of those trade union regulations, which aim at securing as high wages for a clumsy workman as for one who is expert. And there is another gross and mischievous absurdity, apt to cleave to the emigrant artificer, whithersoever he goes, the habit of demanding as much wages for a day's work in winter as in summer. It may be true that more

money is wanted for expenditure, when fire and candles are most in request. And this is a valid reason for saving in the summer against the winter. But until the laborer can practise just so much forethought as the emmet, he must be prepared to suffer in penury the consequences of his folly and extravagance. Does he expect to alter the laws of nature, and to do ten good hours' work in daylight during December? Or can he gainsay those rules of arithmetic, which make employers shy of paying ten hours' wages for eight hours' work? He may rail at the capitalist; he may rail at the government; it would be more to the purpose were he to rail at the public house and the trade union. But in truth the proper object of reprobation is himself. Let him become sober, frugal, and sensible; and he will do very well where he is. Let him remain sottish, wasteful, and the silly dupe of trade union delusions; and he cannot but fare ill anywhere.

Although however it might probably not benefit the laborer himself, to ship him gratis to the antipodes, and although he would in many instances but ill deserve this favor, if it were one; still, is it not best and cheapest for the country to adopt this method of getting rid of its supernumerary hungry mouths? Thus reason not a few; just as surgeons used to pride themselves on expertness in amputating the diseased limb, which now they more justly take pride in healing. To get rid of them, at any rate, is the mode of dealing recommended, whether with masons standing idle all the winter in Smith-

field, because no man hires them at summer wages, or with sempstresses, who are so abundant in the labor market, that those who get employment work all day and half the night rather than risk the loss of their situations. Merely to get rid of them does not seem to be a very humane solution of the main difficulty we have to deal with. To put their misery out of our sight, to interpose the Atlantic between their wants and our enjoyments, when we have no very valid reason for thinking that they are sure to fare better in the land of their adoption, however plausibly we may seek to disguise it from ourselves, is little else than downright selfishness. And it is moreover far from consistent with sound sense and mere worldly wisdom, to spend large sums in expatriating the very stamina of the nation, its skilled and able bodied laborers. It is not so very long since we had recourse to a foreign enlistment, and spent I know not how much in recruiting our armies from the continent. We have lately been exhorted to spend perhaps as much more in exporting our self-pauperized artisans. Is it impossible to set them to work profitably at home? Did London need no new sewers to be constructed, no unhealthy dwellings to be reconstructed on sanitary principles, at the very time when so many of its carpenters and bricklayers were clamouring for work? Here are the hands wanting a job to do; and here is the job waiting for hands to do it. What a reproach to the wise men of the nineteenth century, that no one of them thought of spending their teeming capital in setting the men to work, instead of

in sending them to Canada, to the Cape, or to Australia!

The same selfish and short sighted policy, the anxiety to get rid of them at any rate, is at the bottom of the eagerness of the public and the press, for the transportation of our convicts. Humanity unites with Christianity in pleading: Reform them, if possible; at all events, try. Common sense and sound policy suggest, that as they are mostly clever, or robust, or both, their work must at least be worth their keep. If our convicts were slaves in a slave holding state, they might be sold for some hundreds of dollars apiece. Can planters succeed in securing the profitable services of slaves, in open fields, unchained; and can we devise no means to avail ourselves of the labor of our felons, and at the same time make it tell on their reformation? Escape must surely be more difficult in a thickly peopled island like Great Britain, than in a thinly peopled continent like America. And if it be thought, that the negro physiognomy is a sure means of detecting fugitives, be it remembered that elsewhere, and in ancient times, freemen have held bondsmen in safe and profitable subjection, and in numbers equal to themselves, without any such physiognomical distinction. Moreover science could supply hints for so marking the convict's face and hands, without injury to his health, but only to his comeliness, as to render him no less distinguished from others than a coloured man from a white one. And if to prevent by terror be the most important end of all penal discipline,

who can doubt, that the Jack Sheppards of the day would be much more likely to be turned from their guilty courses, by the prospect of hard labor in their own country, with a mark of shame set upon their foreheads, than by the apprehension of a compulsory emigration?

As in agriculture filth is a fertilizer, and the material refuse of nutrition becomes a profitable means of reproducing nutriment, so under a proper system of penal discipline the moral refuse of society might be turned to good account; and our felons, as remunerating laborers, might be made to replace that, which honest men have lost by their bad practices. In point of labor let them be dealt with just as slaves used to be in our West Indies. They would be much more amenable to healthful Christian influences when at full work, and on hard fare, than when pampered and indolent in a cell. As to the value of such enforced labor, it ought to be worth at least as much as a negro's. And if the work of a slave be valuable, how much more that of free men, such as our unemployed penniless workmen. These have made themselves paupers. As such they must be dealt with. They must taste in pauperism those bitter consequences, which are unalterably attached by our Maker to self indulgence and improvidence. It will be best for both parties in the end; though it might be pleasanter for the present to themselves, and to the thrifty, if they were once fairly on board ship for emigration. "If any man will not labor, neither should he eat," is the sound

and Christian principle upon which our Poor Laws were at first enacted, and have been of late reformed, though somewhat ineffectively. Let this principle be more thoroughly carried out in dealing with all paupers; especially by requiring of the able bodied laborer at least one month's notice ere he can leave the service of the Union, after once partaking of its bread, and by empowering the Union to let out to hire by the month the labor of all such paupers. And let not the State ever interfere, either to feed the idle, or to pay the cost of emigration for the improvident. But neither let it any longer lend its sanction to those multiplied temptations to improvidence, which now beset the working man whichsoever way he turns. The public house, the beer shop, and the gin palace, to these may be traced, in almost every instance, the pauperism of the unemployed, and the still more costly crime of the highwayman, the pickpocket, and the burglar. It would be our wisdom to prevent, if possible, or at least not to promote, those habits of excess, which infallibly lead to such deplorable results. But if the beer and gin interest, by reason of its weight in Parliament, and its connection with the imperial treasury, be too powerful for Parliament to deal with, and if prevention be therefore out of the question, let us at least adopt some more humane and wise method of cure than simple excision. It will be a disgrace to our civilization, no less than a discredit to our Christianity, if with a country in many parts not half cultivated, and with a population in all directions ill lodged, we

can contrive no means of bringing it to pass, that the willing laborer, instead of being sent abroad, there to be paid, often with English capital, for ploughing and for building, shall be competent to earn an honest livelihood in England all the year round, and moreover take to wife a sempstress if so inclined; and that, at the same time, the unwilling criminal shall be compelled to work hard for hard fare, and shall be made to pay, by his enforced labor, for forging the chain he wears, and for building the prison which is his proper home.

IX. FREE TRADE.

THERE are those who would have us believe, that the permanence of our country's welfare mainly depends upon its being able to receive annually from abroad an ample supply of cotton, for keeping all its looms profitably at work. We are told to picture to ourselves the population of Lancashire all thrown out of employment at once, the trade of Manchester and of Paisley brought suddenly to a stand still, and the mercantile fleets of Liverpool and Glasgow, not to say of London also, laid up in ordinary; in the contingency of this single article of foreign produce not being forthcoming in due quantity. That very serious results would ensue is past question. An enormous capital is invested in the machinery of this particular manufacture; and a very large number of men, women, and children are brought up to be little else than mere parts of these machines. Millions of mouths have to be fed, day by day, whereof the hands can neither make bread, nor plough, nor sow, nor reap, but must have the staple of their workmanship first fetched from one hemisphere, and, after it is wrought up, exported to another, and exchanged for eatables, or for the means of buying them, ere they have worked their way, except by anticipating returns, to securing a single meal. A

failure in the crop of cotton in another country would produce something like a famine in this; or, at all events, it would entail pauperism on millions, without any other fault of their own, except that, whilst they had work and wages, they had failed to lay by against a contingency, which they were not likely to think of beforehand. A state of warfare between the country which supplies the article, and that which requires it for use, might be followed by the like disastrous consequences. True, the loss in such a case would to some extent be mutual. And so far we may rejoice in a system of trade, which gives hostages for peace, by making nations dependent on each other for the necessaries or conveniences of life. But if the apprehensions above cited be well grounded, we should suffer more by importing no cotton, than America by exporting none. And further, it is an error to assume, that mankind are always governed by their interests. Nations, like individuals, are often swayed by the ungovernable impulses of suicidal passions; and are hurried, by pride, and wrath, into courses the most opposite to their own obvious advantages. For the sake of injuring their enemies, they recklessly incur any loss however serious to themselves. So that the peace, which rests on no better basis than selfishness of one kind, is always in danger of being turned into warfare by selfishness of another kind.

This question of cotton, to which public attention has of late been called by one of the chief of our Free Trade oracles, may thus serve to show us the

folly of pushing free trade principles too far. As a general rule, it would be best for the whole human race, as tending to the most large supply of whatsoever they require, that every thing should be produced, or made, where it can be grown or manufactured to the greatest advantage. All being thereupon effectually distributed by the interchange of unrestricted commerce, every one would have as much as possible to use and to enjoy. The Southern States of America might devote themselves exclusively to the growth of cotton; and England spend all its strength on spinning jennies and machinery in general; whilst the valley of the Mississippi might grow wheat for all the world, even as China supplies the whole human family with tea. But there are other sciences besides political economy; there are other facts besides those which come within the scope of that science in particular. There is the science of seasons; and there is the fact, that a crop failing any year in one country often thrives the same year in another; so that it is better not to depend wholly on one. There is the science of morals; and there is the fact, that man is a pugnacious animal, given to fighting from his youth upwards; and, in reference to cotton and to corn, there is this other fact, that John Bull and his cousin Jonathan form no exceptions to that general rule. Now a statesman needs to take into account, at one view, all sciences, and all facts, that bear upon any question which affects the welfare of the State; and to give to each its weight in proportion

to its importance. And therefore on this question of cotton, it would seem to be sound policy to promote the growth of so indispensable an article within the borders of some of our own dependencies.

And further it seems to follow from the above considerations, and from others now to be mentioned, that however preeminently qualified we Englishmen may be for the weaving of calico, yet there is a limit, beyond which it is not desirable that our people should be brought up to this vocation exclusively. If we were all cotton spinners, and could always have cotton enough to spin, and could also get customers for all our goods, there would still remain the question, how far it would be best for England on the whole to adopt the state and guise of Manchester and Lancashire; to become a series of crowded factories, and dreary smoky towns, teeming with a pallid population, and the mansions of a few great capitalists looming in the distance. Deteriorated men are a serious set off against improved manufactures. However great the amount of wealth which might by such means be amassed, much might still be said in favor of a hardy peasantry, an independent yeomanry, and a resident gentry in a well cultivated country; which, by the application of skill and capital to its own soil, with economy of its own manures, is capable of supplying itself with the bulk of its own food, and with the staple of its own most essential manufactures, as well as with a patriot host, qualified to defend its borders, if needful, without the aid of foreign enlistment.

But how infinitely preferable does this picture seem, when we bear in mind that the other scheme is of so precarious a tenure, depending on the seasons in another hemisphere, on the cultivation of the raw material by a slave population there, on our maintaining peace at any price with those who supply the staple of our work, and on our being ready on the other hand to bully any folks as feeble and perverse as the hapless Cantonese, who are disinclined to take our wares off our hands. Our recent experience in this sad instance, and much more in the fabric of our Indian empire, confirms the tenor of historic testimony, to this effect, that commerce, however apt to promote peace, is also the cause of many a desolating war. The competition which breeds jealousies between merchants in the mart, leads to collisions between governments in the world. And whilst wealth amassed by trading operations has been found to corrupt the principles and to enfeeble the spirit of its possessors, it has at the same time proved an object of cupidity to their unthrifty but rapacious neighbours.

Moreover we should do wrong to estimate the material welfare of a people, by the sum total of the wealth which belongs to them collectively, without taking into account the degree to which that wealth is distributed, amongst them and their children after them, individually, in proportion to their frugality and industry, their integrity, enterprise, and skill. And, yet further, the material well being of a people, although a point of primary importance, is neither

the main element of a country's greatness, nor the sole object of a statesman's care. Far be it from us, in these highly favoured realms, to recognize no higher good than riches, no more worthy calling than the working up of cotton, no more elevated pleasures than those of eating and drinking in abundance the delicacies of all quarters of the globe, and being clothed in its most costly garments, and richly adorned and furnished with its most rare and beautiful productions. Man himself is more to be accounted of, than his larder, his wardrobe, or his furniture. That country stands highest in the scale of nations, which consists of the most sterling race of men. Let it be our ambition to be a people kindly and intelligent, industrious and frugal, orderly and free; not more jealous of our own rights than scrupulous in observing the rights of others; not eager to grasp for ourselves inordinate gains, but willing to give and take in fair proportion; and, though prompt to go forth to the ends of the earth, in search of anything worth fetching thence, yet much more bent on maintaining our independence at home, by concentrating on our own island resources the bulk of our capital, the best of our skill, and the flower of our strength. It is in virtue of our having heretofore pursued, though often with grievous inconsistency, a course not unlike to this, that we have been able to take the lead and to keep it, in greater things than power looms, greater even than railroads, electric telegraphs, and steamships. During the widely spread ascendancy of a huge military

despotism, we ever afforded a safe asylum from its violence, to as many as took refuge in our insular domain. In despite of the mighty master spirit, who wielded all the powers of that despotism in array against us, we persisted in withstanding, and succeeded in overthrowing, both it and him. Having delivered Europe from the terror of this thraldom, and having been long engaged in putting a stop to the trade in slaves throughout the civilised world, we set free, at a great sacrifice in money, our own negro bondsmen in the Western Indies; an argument now telling, and likely to tell more and more effectually hereafter, in behalf of those whose enforced labor supplies us with our cotton from America. All the while we have stoutly maintained our protest against the vile popish corruptions of Christianity; upholding, in the face of all papal Christendom, liberty of conscience, and the right or rather duty of private judgment, in regard to every man's allegiance and homage to his Maker. And hence also we have achieved liberty of person and of mind, in the freedom of our press and of our institutions. All which blessings, if we would but use them wisely, we might hope to recommend and to impart, to the most priest ridden and despot driven of the nations on the continent. Let this then be our aim; not the profit to be made by the weaving of their clothes, but the gain of winning them to the cause of freedom; the glory of bearing the ensign of truth and of humanity in the van of our race, to the discomfiture of error and oppression; without a doubt, that in thus blessing others, we shall be most largely blest ourselves.

X. MAHOMET *VERSUS* POPE.

WHICH would be best, to turn Mahometan, or Papist? if this be not one of the Questions of the Day, it ought to be. From Oxford to Rome is a path which has of late been unexpectedly frequented. The Tractite divines, without exactly bidding their disciples go to Rome, instil principles and sympathies which all tell in that direction. But whilst aiming to put us out of conceit with the very name of Protestant, and to palm on us, under the title of Catholic, the uncatholicity of Romanism, they need to be reminded, that the system of Mahomet offers most of the attractions which Popery presents, without being open to some of the same serious objections. They are invited to weigh well the following comparison.

Infallibility: this, they argue, affords the only satisfactory resting place to a mind that is adrift in search of truth. But is not Mahomet quite as positive in asserting this of himself, as any Pope that ever breathed? He gives us his word for it most solemnly, with his anathema if we hesitate to believe him. And, pray, what can the Pope do more? Outward uniformity, irrespective of inward loving unity, is not this as rigidly enforced by the sword of the Caliphate, though not perhaps with such a refinement

of cruelty, as by the fires of the Inquisition? Unchangeable; this is another of the high sounding epithets claimed by Popery. But of the two the Mahometan system is the least given to change. For in its modes of action the Papacy is like Proteus; although, as to their main principles, both agree in yielding to no conviction of reasoning, in renouncing no errors however manifest, and in redressing no abuse however flagrant. Again, if the Popedom pass for a visible centre of unity, and the Pope for vicegerent of our heaven ascended King, does not Mahomet, as a prophet, purport to be in the place of Allah, and has he not a deputy accessible in the person of the Caliph? The Koran admits the truth of the Old and New Testaments, and then adroitly supersedes them by a fictitious revelation. Can Tradition and all the Legends of the Saints do more? Do they not amount to just the same thing, in their object, process, and results; namely, the development of a religion wholly different from that of the Bible? As to Monks, and their many interesting varieties, so abundant in the system of Rome, be it remembered that Islam has its Calenders and Dervishes, its Fakeers and Hadjis, quite as ready as their Romish counterparts to perform pilgrimages and penances by deputy, in behalf of those who have no taste for them, or who have no leisure. Then as to Nuns, there would seem to be no great difference in the meritorious violence done to nature and to Scripture, between immuring young maidens in a convent, bound by vows, and under the penalty of death,

to abstain from conjugal life, and secluding girls at the like tender age within harem walls, with but one husband to perhaps hundreds of candidates for the affection due wholly to one wife.

These then are matters in which there seems little to choose between those two rival systems, of which the one has proved so seductive to Anglicans, whilst the other finds no favour with them at all. As a lover of fair play, I would urge further, that, in its rites and ceremonies, the Mosque offers nearly as much gratification to the lust of the eye, under the guise of helps to devotion, as the trappings of the Romish Mass House; always excepting the bowing down to images, of which a word hereafter. The external organs of perception are pressed into the service of the sanctuary, if not by statuary and painting, yet by architecture and furniture, by jewellery and millinery, by musical processions, and by the fumes of incense; all combining to entrance the senses of the worshipper, and to lap him in a devotional elysium. Moreover Islam has its Holy Places, and its relics, its turbans for the living rendered precious by a blessing bestowed on them at Mecca, as well as shrouds for the dead, enhanced in value by the like process; the two together forming a trade at least equal to that of beads blest by the Pope. It has its seasons answering both to a Popish Lent and to the Carnival; its childish pleasure in the blaze of lighted candles, and its belief that they act as charms against the evil one; its inordinate over estimate of almsgiving and of fasting, as passports to future bliss;

and its bigoted exclusion from that happy portion of all except its own adherents. In the important article of priestcraft much might be said in the behalf of Islam; seeing how dense is the ignorance and how silly the superstition of its mollahs, and how abject the submission of its people to their sway. Only, for lack of some device to correspond with the dogma of transubstantiation, it must be confessed that they do not carry matters with so high a hand as the Romish priesthood, nor succeed in imposing on the populations of the East superstitions quite as gross as those which flourish in the West. And moreover greater credit is due to the impostor, who achieves success in a more enlightened sphere of action. That a Selim or a Mustapha should swallow the legend of the Caaba is indeed no trifle. But how much greater is the glory of triumphant priestcraft, when such conjuring as the winking Madonna, the holy coat at Treves, the liquefaction of the blood of Januarius, and our Lady's house transplanted to Loretto, can pass muster for veritable miracles, in the lands of Galileo and Goethe, of Cervantes and Le Verrier; and when such a potentate as the Napoleon of Peace joins the throng of European Sovereigns, in hallelujahs over the marvellous discovery of such a fact, as that lately ascertained by the Pope, the Immaculate Conception of Mary!

As to the morality which each system tends to foster, a matter of prime moment in the choice of our religion, second only to its tendency to promote the glory of man's Maker, we may compare Mahomet

with the whole series of popes, supposing them to influence their respective adherents in the way of example. Compound the successive pontiffs into one, and strike an average; the resulting pope would cut but a sorry figure, in nearly all that constitutes true morality, by the side of the arch Impostor, as they call their formidable rival. To judge by the priests of each community seems hardly fair, when those of Rome are not forbidden to drink, and those of Islam are not forbidden to marry. But if the habits of whole nations may serve for a criterion, undoubtedly those of Moslem creed stand highest in repute for truth and honesty, for purity and sobriety, as compared with realms under the influence of corrupted Christianity. And it may be averred without risk of contradiction, that no vile delinquency can be met with in the most degraded Mussulman population, which may not be paralleled in the capitals of Romish Christendom, and in the papal metropolis itself. The fatalism of Islam is injurious to the moral sense, no doubt. But how much more the plenary Indulgences of Romanism, its absolutions, and its masses in behalf of souls in purgatory! And above all there is idolatry, the head and front of Rome's practical offending, that worst of all abominations in religion; which, by a rule that is without exception, entails on its votaries the moral penalty, of being given up to the vilest sensuality. Herein there is no longer any question between the Crescent and the Crucifix. Here we answer without hesitation, No, we cannot go to Rome, unless we would also worship

Jupiter and Juno, and would cast in our lot with those of old, who bowed down before Ashtaroth and Baal. Had it not been for Mahomet, the eastern half of Christendom would have been overrun, as completely as the western half long was, with the worship of images, and probably also with the kindred wickedness of placing Mary on a level with Jehovah. After testifying to the unity of the divine Being, we should certainly demur to adding, "And Mahomet is his prophet." But we should do more violence to ourselves, and more dishonour to Him, by subjoining, "And Mary, as his mother, is to be honoured as Himself."

Herein lies the great and glaring disadvantage, under which the Papal system labors, as compared with the Mahometan; its unblushing and flagrant violation of the first two commandments in the Decalogue. And there is another of no small weight which remains to be pointed out. The Moslem is comparatively untainted with those peculiar and deadly principles, which, after long and silent growth in the system of the Papacy, were at length matured in Jesuitism. There is falsehood in abundance under the turban; but there is no such hypocrisy as that which thrives under the tiara. There is sensuality, but it does not put on such a mask of purity. There is intolerance no less exclusive; but there is not such cold blooded inhumanity, wearing the smile of self satisfied philanthropy. There is no sophistry, teaching to palter with creeds and articles in a non natural sense. There is no sanction to be had, for holding the emoluments of one communion, whilst feeling with, and working

for another. There is no dispensation procurable for perjury or incest, for assassination by poison or by steel. Such crimes as our Powder Plot, or the massacre of Bartholomew's day, have no place in Moslem history; nor, if they had, would they find apologists in Moslem Divines; neither would the perpetrators of deeds so dark have been requited by thanks and honors, such as were assigned to those who thus wrought in behalf of Mother Church. For though the conscience be not enlightened by the letter of the Koran, or by the comments of the Mufti, it is not tampered with and mystified on purpose, until men think that they may do God service by breaking any of his most express commandments. And these, observe, are Jesuit principles. Yes, the men who hold, and teach, and practise them, and are now at work all over England to disseminate them, make bold to assume the name of One, concerning whom it is written that, "He did no sin, neither was guile found in his mouth." If there be indeed a special woe for them that call evil good, let those who aid and abet Popery beware. It is ever prone to gloss over its worst deeds by a fair title; and scruples not to designate its most detestable chicanery by the Saviour's name. The Mahometan, it is true, glories in being called after his Prophet; but then he has the warrant of that Prophet's precept and example for propagating his false system by the sword, and for execrating all those who question its validity. Whereas the Papist calls himself not Papist, but Catholic and Christian; and yet perpetrates the like infamous

atrocities, in the very face of the great new commandment of the Gospel, and as if on purpose to set at nought the pattern given us by Him, who came not to destroy but to save. What comment then can be too indignant on a system, which upholds falsehood so gross with effrontery so brazen? And which apostacy shall we loathe most heartily, that which, in accepting a false prophet, avowedly rejects the Saviour; or that which, arrogating to itself his glorious names, and calling itself exclusively his church, is occupied all the while in suppressing his truth, supplanting his authority, persecuting his saints, and substituting other Saviours for Himself?

But, it will be objected, are not Romanists Christians? Are there not amongst them many eminent patterns of faith and holiness? Have there not been in that communion millions of devout believers, self denying, humble minded, heavenly minded men? Have not thousands of their priests been such? Had they not a Fenelon amongst their bishops, and a Borromeo in the number of their cardinals? And amongst the popes also, have there not been some that were not numbered with the worst and vilest of the human race? All this is freely granted; and is easily accounted for. The Romish system includes within itself the fundamental facts of Christianity, and sets them forth, after its own fashion, before the eyes of the people, to a large extent. It overlays them, and this is its great offence, with worthless traditions and legendary lies; whereby it founds upon those facts themselves a religion of false doctrines, and of super-

stitious practices. The staple food of Christianity is thus prepared for use, by being steeped in deadly poison. And whilst it is the poison that chiefly tells on most constitutions, some are gifted with the power of rejecting it, and secreting only the wholesome nutriment. Popery, duly stripped of its envelopments, would disclose the kernel of the Gospel. And we have therefore ground for cherishing the hope, in behalf of its deluded votaries, that the rays of Truth, as they extend to it, may quicken in their hearts this precious germ, by a Reformation, better than our own, as deep as its corruptions, and as wide as its domains. Mahometanism, though it acknowledges the truth, yet ignores the contents, of the New Testament; and, deprived of the inventions of Mahomet, would have for its residuum merely Deism. Amongst Mahometans the holy Scriptures are unknown. In papal Christendom they are only partially proscribed. The good seed, even in the dark, will sometimes sprout; and not even the rank growth of the vilest weeds will prevent its bringing forth fruit after its kind, in some congenial soil. Yet the ancient proverb holds good in the main, that the best things, corrupted, become the worst. And if there be indeed a Ruler of the universe, all wise and good and mighty, it is a judgment to be expected at his hands, that the gift of his Gospel perverted, the revelation of his truth falsified, should yield a creed less in harmony with his attributes, and a type of human character less conformed to his will, than the unadulterated tales of an Impostor.

XI. MISSIONS AND MISSIONARY SOCIETIES.

CHRISTIANITY has existed amongst mankind for centuries, and more. It has not yet become so much as known to above one half of the human race; except perhaps as a term of reproach. Is this owing to lack of missionaries? Or is it because our Christian missions are not of the right sort, are not ordered on a judicious footing? No doubt these two considerations partly help to account for the failure. In the apostles, and particularly in one of them, we have an unmistakeable pattern for a Christian Missionary. And in their Acts we have abundant precedents for the due ordering of a Christian mission. Alas, how little like unto that first chapter in church history have been those which have had to be written since! It is needless to look for any conformity to the apostolic pattern in the missionaries of popery, during its long and dreary usurpation of the prerogatives of Christianity. The rosary, the crosier, and the crucifix, formed no part of the apparatus employed by the apostles in the conversion of the gentiles. Neither does it seem ever to have occurred to them, that the work of propagating the truth, and getting glory to its Author, could have been furthered, as was afterwards attempted throughout Europe, by

crusades and dragonnades, by persecution and compulsion; even if they could then have pressed into their service the power of the State. If protestants, with their professed respect for Scripture precedents, have only of late made any progress worth mention in their missions, this is partly owing to their having been animated so generally with a papal disposition, to win proselytes to their respective creeds and polities, instead of simply making converts to the Gospel. Can any thing be more injudicious, than to parade before the heathen our frivolous distinctions, when, all the while, we are agreed in fundamentals; and when as many as are so agreed must needs hold, that if we could get the heathen to believe these things and to do them, all the rest is as dust in the balance? Cooperation, cordial cooperation, is the only high road to success. It is at the same time an incomparably better way towards agreement, than controversy however judiciously conducted. Show me two people who have been brought to think alike by controversy, and I will show you ten who by concert in action, by cherishing a common interest in a common work, have come to unity of opinion, sentiment, and creed. Let us learn first to regard each other as all members of the one church which is in England, though unhappily it be a grievously divided one. Let us next found Missions in concert, and send out men, who, though brought up at home in different sections of the church, would work cordially together in foreign parts, as indeed some already do. We should be then no longer open to the obvious objection,

First agree amongst yourselves what is Christianity, before asking us to become Christians.

There is, however, a more deeply seated cause to account for the strange fact, that a religion, of such intrinsic excellence as ours, has still its way to win over more than half the human race. This cause is to be traced up to its very excellency, as follows. In proportion as it is allowed without reserve to influence the heart and life, it imparts so many immediate advantages, that multitudes, merely with a view to things temporal, are eager to profess it; until such mere profession has at length come to be mistaken for Christianity itself. Converts made by missionaries like Paul were for the most part Christians indeed; in which term is implied chiefly a change of character within, and a change of condition to all eternity. But over and above these, there is also implied, as a consequence, a change of habits and outward actions, in the direction of purity, and temperance, honesty, and diligence, self denial, and brotherly kindness. Hence the celebrated remark of old, "See how these Christians love one another." Hence the improved external circumstances, which naturally ensue upon such improved conduct. Hence the patronage of the State succeeding its persecutions, and the empire made Christian by the edict of an Emperor. And hence such a race of Christians, as have ever since passed current under that name; by whose lives the heathen of later times have had to form their notions of Christianity. Even therefore if our missionaries were all that we could

wish, if besides the sectarian basis of our missions, they were not also apt to be tainted with that secular spirit which debases modern Christianity, the love of money, and of power, of ease, and of the praise of man; still missionaries are not the only specimens of the faith they preach presented to the observation of the heathen. There are the sailors who navigate the vessels, which bear them on their missionary enterprise. In most cases there are numerous crews of merchant ships, and often factories, if not colonies, of Christian traders. Then there are not unfrequently some of our military or naval celibates, to give a taste of the quality of Christians, and to furnish specimens of that which we are inviting the benighted heathen to become. In which hemisphere, on what continent or island, have the aborigines been able to say of those, whom they have encountered in this martial guise, "See how these Christians love one another!" Where have we ever shewn ourselves as we really are, without carrying in our train fresh pomps and vanities, fresh luxuries and vices, fresh implements of mutual destruction, and fresh desolating self inflicted diseases? It is but too probable, that much of the success in conversion hitherto achieved is due to the impression we have made by our preeminence in arts and arms, and in the enjoyment of the comforts and conveniences of life. It is but too certain, that our having hitherto achieved so little is owing to the low standard of our moral and religious practice, as compared with our profession. When we teach one way, and act the contrary, the heathen are slow to

believe that we are in earnest. They decline to receive at our hands a gift, which, however highly we chant its praises, has done the givers not half the good they say it ought to do. They reason, and not without some show of justice, that if they were to accept our faith, it would still leave them, for it still leaves us, apt to resent injuries, prompt to shed blood, intent on getting gain, profuse in squandering it; though much more decent in manners, little less sensual in life, and though much more courteous in conversation, more selfish, as we must often seem to them, at heart.

As to our Missionary Societies, fully admitting the supreme importance of their object, and the genuine benevolence of their main supporters and chief managers, we cannot but regret, that they should so often serve for centres of ecclesiastical or theological party spirit, as well as for means of propagating these most unchristian dispositions throughout all quarters of the globe. This is an evil incident to all similar associations founded for religious purposes; they act, in their way, as political clubs do in theirs; the one often as injurious to the true interests of churches, as the others have been found perilous to the safety of states. Moreover, there is a tendency to routine and formality, in the whole system of transacting some of our highest personal duties by dint of a paid staff of officials. First the members and subscribers delegate to a committee their own responsibility. Next the committee are apt to do the like, with little reservation, to their secretary.

Hence business transacted correctly, but mechanically Hence reports spiced with vain glory, and yet begging with importunity; commencing with a flourishing account of operations, and concluding with an urgent appeal for funds. Hence deputations, deeming their own errand and Society the only things in the world worth caring for. And hence platform speeches, proverbial for compliments and jokes, with the alternative of dulness and prolixity. There are splendid exceptions to all this; would that they were not in many cases only the exceptions!

Now it is not to be denied, that for many of the objects contemplated by associations of this kind, combined action is indispensable. But why not organize for such purposes committees of the churches, who might avail themselves of voluntary services, giving every man some work to do, instead of merely calling upon all to give? Why need we have such a countless host of associations, and fritter away our alms in so many and several contributions; often substituted, it is to be feared, for the painstaking exercise of discrimination and kindness in private almsgiving? Individual action, in our own land, and within the circle of our families, friends, and neighbours, this is the true field not only of each man's bountifulness, but also of his most effective influence in the missionary cause. He who is not diligent in self improvement in vain essays to regenerate the world. Whilst those who serve for patterns of any excellence, or for centres of any good, in their own immediate sphere, are the most sure though often

silent and obscure contributors to the welfare of the human race. If it were not that we have too many associations already, it would seem desirable to inaugurate one more, whereof every member should be pledged to contribute to no humane or Christian object, which by any other means he is frustrating, or which it is not the manifest tendency of his own private personal conduct to promote. Many guineas might be thus lost at first; and many very possibly for a permanence. But money is not the only means of doing good. To esteem it as a chief means, so highly as many of our associations seem to do, is a most painful proof, that however we may scorn the notion of bowing down to idols, we are still addicted to the worshipping of mammon. This probably, next to our divisions in religion, this deep rooted, openly avowed, love of money, as manifested both in our commercial dealings and in our ordinary conversation, is a principal hindrance to the success of our missions in foreign parts. Nor shall we ever remove the scandal arising from this base disposition there, except by having it thoroughly rooted out of our own hearts at home.

XII. OUR CRIMINAL POPULATION.

All civil society implies mutual protection. All civil governments purport to provide some sort of security both for the life and for the property of every member of the state. Under the sanction some sort of law, whether written or prescriptive, some sort of justice is administered. And the result is, that by the encouragement thus given to frugality and industry, the soil is cultivated, flocks and herds are increased, property of all sorts is accumulated, and any given territory is enabled to support ten times or a hundred times as many human beings as it otherwise would; and to support them in more comfort, beyond all comparison. In proportion as the numbers of mankind increase in any country, as, for instance, in our own, their property increasing also with them, the relations of the several members of society to each other are apt to become more complicated; and the laws, which in securing property and social liberty define crime, become more numerous, and the punishments which aim at preventing crime become more varied, and more hard to adjust to the degree of each offence, and to the humanity which is due even to the worst of offenders. And inasmuch as no laws can make men frugal and industrious, there are many idle, many wasteful, and amongst them some who had rather beg than work, and some who had rather

steal than beg. The abundance of property everywhere at hand, and the manifest superfluity which the rich enjoy, provoke envy and cupidity in those who want; however wholly they may have themselves to blame for their destitute condition. And if in the multitude of our criminal statutes there be any, as there are in fact several, which the people look upon as arbitrary, and feel to be oppressive, these pave the way to a career of crime, by separating the consciousness of guilt from the acts of guilty transgression. Our revenue laws, and our game laws may be in the abstract just, and in some points of view may be justifiable. But so long as they are generally not so regarded, they are sure to become the occasions to many of that first step in criminality, which rarely fails to be followed up by offences of deeper dye.

In dealing with the multitude of criminals, thus teeming in the midst of us, it is satisfactory to reflect that Howard was our countryman, and that, if our penal system was heretofore most cruel and vindictive, it is due to him and his disciples, that not only in England, but throughout the civilized world, humanity in the treatment of convicts has become the rule rather than the exception. In the reaction of public opinion, which rests, like the pendulum, if at all, only in its momentary halt at one extreme of its course or at the other, the advocates for humanity have even ventured to propose the total abolition of capital punishments; forgetful both of the primeval sentence against all who are

guilty of wilful bloodshedding, and of the authority expressly given to the magistrate, in a later revelation, to wield the sword on due occasions. Murder, and all violence which puts life in jeopardy, most righteously expose to forfeiture the life of the aggressor. It may be justly thought that we have gone quite far enough already, if not too far, in the line of clemency; by exempting from the penalty of death, in every instance, that most irreparable wrong and outrage, to which the weaker sex is liable on the part of the stronger one. And the most humane of sovereigns need feel no scruple in signing a death warrant, upon the strength of any sentence pronounced, according to the laws as now they stand. In some respects it would seem as if we had been more careful of the liberty of the criminal, than of the security of those whom he plunders and defrauds, or even ventures to poison or to shoot. Otherwise it would hardly come to pass, that thousands of such characters, well known to be such, and their haunts as well as habits ascertained by our police, are suffered to roam at large, by the scrupulous interpretation in their favor of laws meant for honest men.

But when the criminal has been detected, apprehended, committed, tried, and convicted, every barrier that chicanery can interpose between him and his deserts defeated, what next is to be done with him? Shall we not compel him to make some sort of restitution to society, by doing the most irksome of its drudgery? Though we cannot force him to disgorge the spoils which he has spent as soon as gotten,

shall we not combine a punishment salutary to himself with at least some effort to render him useful to others; so that, besides earning all that he eats in future, he shall do something to replace what he has eaten without earning it in time past? Or shall we rather lodge him in a prison constructed with as little regard to cost as a palace, and there tend his health, whether of body or of soul, far more carefully than that of our paupers, whilst that of the honest and independent poor is altogether neglected in comparison? Other nations and other ages might teach us better. Common sense and Christianity unite to teach us otherwise. The felon and the convict are indebted to society; it is good for them to be constrained to some repayment of the debt. The sun may shine alike on the evil and on the good, but it will ripen no crops for those who will neither plough nor sow. And it is unto those who have, to those who take most pains to help themselves, that more ought to be given; with them most pains should be taken, for them most tender concern exhibited, in the promotion of their health, and for the improvement of their condition. Secondary punishments, which have no terrors for the convict, have no tendency to prevent the commission of crime. For this end they ought to be sure to follow on conviction, and to combine a wholesome severity of discipline, with a due measure of conciliatory moral treatment.

These latter are the avowed principles of the late important reformatory movement; which, like most things new, has excited for the time the most sanguine

hopes of success, especially in reclaiming juvenile offenders. It is impossible to help sympathizing in this noble and energetic effort to seek and to save that which is lost. It is impossible not to regret, that herein, as in many other good works, our divisions in the matter of religion have in some degree interfered with that union in action, which is sure to promote efficiency. But in any case it is but little that we can expect from this truly Christian enterprise, in the way of diminishing crime. It may lead to the amendment of some who have already fallen; preventing their return to criminal practices. But no sooner are they removed from our criminal population, than there will be others in abundance to supply their places; as long as the same temptations to criminality exist. Whilst education is still far from universal, and at the same time far from worthy of its name, and as long as its improvement and diffusion are obstructed by the animosities of religious sects, whilst beer shops, public houses, and gin palaces are on the increase rather than otherwise, whilst sanitary reform makes little way, impeded alike by the indifference of the rich, and by the prejudices of the poor, however satisfactorily we may dispose of one set of criminals, the cry will be heard concerning another, Still they come. New jails will have to be built, new secondary punishments devised; and the public will be still swindled, pilfered, robbed, as often as the day comes round, with the usual average of burglary and bloodshedding in the night. To remove the causes of evil ought to be our chief

concern. To diminish the aids and incentives to criminality ought to be accounted a prime duty at our Home Office, and a main branch of our criminal legislation.

But these remarks are not made with a view to legislation only, or chiefly. They appeal to men not as legislators, or electors, but to each in his individual capacity; and especially to those who are apt to engage in errands of benevolence, more eager to cure, than watchful to prevent, more prompt in applying some nostrum as a remedy, than careful to do nothing towards spreading the disease. Let us suppose a man of rank and standing taking a lead in the reformatory movement. He shall attend a crowded county meeting on the subject, and there give like a prince, and speak like a philanthropist. But it may be, the last errand of the carriage in which he rides was to take him to the race course. Perhaps he stopped at the petty sessions on his way just in time to commit a poacher for some trespass; being himself one of those who preserve game strictly, and feed game lavishly, in a densely peopled part of the country. During his drive he probably passed the doors of his parish school, as a stranger to its working, and a contributor of some mere trifle to its funds; content to leave its oversight to those who have less leisure, and its support to those who have less money, than himself. On his return home he sits down, with friends staying in the house, to a sumptuous feast; in the course of which it is not unusual to hear expressions of surprise, at the wastefulness of the

laboring poor. Meanwhile waste on a large scale prevails throughout his household; his accounts being rarely balanced or examined, and his petty cash lying loose on his table, or going down from his chamber with his clothes to be brushed. And yet his tradesmen must wait a twelvemonth for the payment of their bills, and he pockets without scruple the paltry increase of his rent, which accrues from the public houses on his property; whilst he hesitates, because of the expence, to make every cottage on his estate a fit home for a Christian family. To such an one we would fain put this question, Are you not pulling down with both hands faster than you are building up with one? On such men, and on all men, we would fain press the wisdom and humanity, of practising in all their social conduct the order which we are all taught to follow in our prayers; putting "deliver us from evil" in the second place, and "lead us not into temptation" in the first.

XIII. PEACE OR WAR.

War is the most prominent feature in all history, ancient and modern. The sad story of Cain and Abel seems to be wrought, as in a crimson pattern, throughout the web and woof of the affairs of nations; not excepting those which are professedly Christian. Christianity may have mitigated some of the practices of warfare, but it has also added one more to the grounds on which men go to war. Many a battle has been fought in Europe, for the extermination of protestants. And Europe and Asia long contended in deadly strife, the one invading the other, at the bidding of a monk, under a name taken from the Redeemer's cross, and perpetrating all the worst abominations of war, in order to get forcible possession of Places denominated Holy. With such notions prevailing among churchmen, it is no wonder that statesmen, in countries called Christian, have had no scruple in resorting to arms, whenever required, whether by the ambition of princes, or by the supposed interests of the state, or by the vainglorious disposition of the people. And in the progress of arts and sciences, ensuing on that awakening of the mind, which ever follows on even the slightest appreciation of Christian truth, the arts of war

have had their full measure of attention. New implements of destruction have from time to time been devised. More efficient methods of putting forces in array against each other have been employed. The terrors of the field of battle have been rendered more appalling, the horrors of a siege, and the protracted agonies of a blockade, made more intense; and those wild orgies and outrages, which are still connived at on the storming of a city, long defended and bravely but in vain, now take place in the midst of a scene of devastation, such as no ancient engines could produce, and run to a degree of atrocity, which no instances on record can eclipse.

Yet no one can deny, that the general tenor of the New Testament is flat contrary to the spirit of warfare; nor can any doubt, that wars and fightings amongst nations come of indulging evil passions, just as surely as in individuals. Defensive war may be sometimes unavoidable, owing to the aggressive spirit of an ambitious neighbour. And the magistrate, who has warrant to wield the sword in defending his subjects from a murderer, would seem to be justified by the same text in arraying them for the repulse of an invader. But if war be thus in some cases allowable, on the ground of enforcing the police of nations, it certainly cannot be allowed to Christians on any other plea whatever. And if no wars, except such as this principle would justify, had ever taken place in Christendom, how different would have been the record of modern history, how different the present aspect of the nations, and how different the prevail-

ing tone of civilized society, the estimation of the military profession, and the feelings to which the public give utterance on receiving news of any dear bought victory. It is the utter incongruity of pride in triumph, and the rejoicing over a fallen enemy, with the spirit of meekness and of love, it is the serious moral injury wrought by war upon man's character, and it is the tendency of all the usages of war, and of its accessories, to subvert in all concerned a sound estimate of true excellence and glory, these are objections of greater weight, than all the material loss and physical suffering, which it never fails to inflict. Death is undoubtedly a great evil. Wounds are grievous evils, and so are the agonies endured under the many serious operations which the wounded are constrained to undergo. But it is not merely death that war has to answer for; it is death inflicted by a brother's hand. It is man born of woman that has done this violence. They that have shed all this blood are made of the same blood themselves. They are brethren by nature; yes, and also brother Christians by profession; brethren, who have mangled all these limbs; brethren, who have disfigured all these countenances; brethren, whose shouts of triumph are drowning the last groans of the dying, and are insulting the sad and solemn repose of the dead. And these also who sit at home at ease, there to glory in the awful tidings, though too tender of themselves not to shrink from the most trifling exercise of the surgeon's skill, these are of one family both with the victors and the vanquished. And whilst

so many thousands of their kith and kin are lying dead and distorted on the plain, or buried in their soldier's graves, these unnatural kinsfolk are ringing merry peals of bells, illuminating their homes, and offering to the gracious Father of all mankind hallelujahs, which cannot fail to be abhorrent to his divine majesty. And yet these very same persons would be horrified at the possibility of one murderer being hung without the most full proof of guilt, and at least some brief space for repentance. They are apt to regard the gallows with no great favor, and have but a mean opinion of the executioner. Whereas the thought of several thousand human beings, guilty of no malice prepense, launched into eternity, without judge or jury, seems to give them next to no disquiet. They are eager for the news of battle. The combatants are decked freely at their cost in scarlet and in gold, march forth on their errand of slaughter to the strains of exciting music, under banners presented by the hands of the fair, and blest by the lips of the devout. And on their return home in triumph, they are received with thanks and honors denied to the benefactors of the human race; and, as if on purpose to stamp their services with a Christian character and sanction, their decorations not seldom take the form and title of a cross.

Now all this must be most detrimental to a healthy Christian tone of feeling in society, unless our military system in the main be in harmony with the religion we profess; a matter much more easy to assume than prove. By way of proving this, it is common to adduce from the New Testament two

arguments, and only two ; and these far from bearing out the desired conclusion. Divines who preach to justify war tell us, first, that John the Baptist did not forbid warfare to the soldiers who consulted him. Granted. But then who ever took this preparatory herald for an actual teacher of the Gospel? Who is not aware, that the very least in the domain of that final revelation is greater than he? But, secondly, they urge, that in the New Testament there is honorable mention of more than one centurion; with no record of any express injunction given them to relinquish their military calling. Granted again. But so also there is honorable mention of converts who held slaves in bondage ; a practice universal at the time, and no where by name pronounced to be unlawful. It is not the plan of the New Testament to prescribe details of duty, so much as to lay down broad and pregnant principles, which, in proportion as they are fully understood, and heartily adopted, affect every action of human life. It is therefore no argument in behalf of any practice whatsoever, that it is not specifically therein condemned. Are the motives which prompt it denounced? Is the spirit in which it is carried on interdicted? War may be, like slavery, an evil which did not admit of abolition, until men can be brought to see it in its proper light. It is evil to him, who practises it, knowing it to be so. As long as Slavery stood upright, it was able to hide Warfare in its shadow. Now that the one abomination is prostrate, the aversion of the public must be directed to the other. And

it may come to pass in both instances alike, that the truth which is scouted in one generation is accepted and honored in the next.

That truth, in regard to war, we believe to be as follows: That war is eminently unchristian in its nature, and that therefore no Christian man ought to take part in it by choice; that it may be sometimes unavoidable for national self defence, and that therefore Christian men, who avail themselves of the magistrate's protection, may lawfully bear arms at his command; that to admit that our religion allows of resort to war in the police of nations, is consistent with denying that it allows any one to devote his life, for hire, to the work of warfare, or to drilling others for this deadly trade, ready to fight in any cause, right or wrong, at the bidding of his employers; that the courage, enterprize, and other manly qualities, which the soldier has in common with the bandit, are not to be confounded with the corresponding graces, as described, and sanctioned, and imparted, by genuine Christianity; and that the many excellent Christian men, who are to be met with in both the military and the naval services, have become such, not in virtue but in spite of the adverse circumstances, that their calling is homicidal, their discipline in regard to punishment incompatible with the honor due to every man, and in regard to implicit obedience irreconcileable with the supremacy of conscience, their very uniform, the livery of war, being a mockery of the woes which it is their office to inflict, and their usual severance from domestic endearments being the

meet retribution for a work, which tends to make mothers childless, wives widows, and children orphans.

The truth, as thus viewed and stated, has even already gained a footing with one people in the world, once noted amongst savages for their fierceness in war, but now distinguished amongst Christians for their pacific habits. It is at the antipodes that there has been achieved during the present century, the most remarkable triumph of Christianity, which has occurred since the times of the apostles. And we are familiar, in the case of the New Zealand converts, with the proof of the reality of their conversion, arising from the indisputable fact, that they have turned their spears into ploughshares; that habits of avenging war, the most savage and inveterate, have been renounced in deference to the preaching of peace. It would seem that we have another kind of gospel in European Christendom. Evangelical divines in England have been outstripped by their own converts, in drawing this legitimate conclusion from the glad tidings of free pardon and great love. Let us not be ashamed to learn wisdom from scholars of our own. Let us welcome truth, from whatever quarter it may come to us. And if war be indeed pregnant with want and woe, fruitful in violence and fraud, in vainglory and revenge, we need not be surprised to learn, though New Zealand may be foremost in convincing us, that, according to the tenor of our holy religion, no war is permitted to christian nations, except in case of most dire necessity, and that the choice of warfare, as a means of livelihood, is in no case permitted to a Christian man.

XIV. PLACES OF WORSHIP.

The subject of Places of Worship justly occupies a full measure of public attention; especially since the proof afforded by the late census of that which was no secret previously, our lamentable deficiency in their number and capacity. In some climates men live in the open air nearly all the day long; but in a climate such as ours four walls and a roof and floor are indispensable, for the safe and satisfactory discharge of many of the functions of life, and especially of those, which, like public worship, imply order and solemnity. Hence it follows, that if all men ought to join in such worship, and all on the same day of the week, and, as far as possible, at the same hours, there will be required, for the uses of a Christian nation, besides decent houses in which to dwell, also fit places in which to worship, in number and capacity sufficient for the whole population. With deductions for infants and for those who tend on them, for the sick and aged and their attendants, for others who from various causes are occasionally absent of necessity, and for the multitudes who are unhappily always absent of their own free choice, it is computed, that, at the very least, we ought to have room for one third of our gross numbers;

whereas in fact we have not room practically accessible to one half of this amount. What hinders? Is it really lack of hands to build? Why then should we aid our masons to emigrate? Is it lack of money? Why then do we embark our private funds in any speculation however wild at home or abroad, and why lavish our public finances on armaments ever capriciously remodelled, and yet not fit for service when required by our many costly and wanton wars? Is it then the lack of will? On the contrary, it is believed, that there are millions of persons in the land, who would gladly attend at public worship, but do not for lack of place in which to assemble themselves together; who would gladly pay for the occupation of a sufficient space in a place of worship, if they might have it for their own when paid for, to use for themselves and families.

Errors, prejudices, party spirit, and our dissensions in religion, have all much to answer for in this matter. First there is the error of supposing, that it is not just as well for the working man to pay for the roof under which he worships as for that under which he eats and sleeps. For a fair day's work he is entitled to such wages, as would supply the necessities of his whole nature, whether material or spiritual. It is no more fitting for government to provide for one than for the other. It is not more expedient that he should be indebted to the alms of the rich for the one than for the other. True charity prompts us to place our fellow creatures in a position to supply their own wants themselves; and leads us to en-

courage in them a disposition to rely upon their own exertions, rather than to lean on us for help. Next there is the prejudice common to rich and poor in favor of appropriated sittings. The notion that a man's house is his castle is transferred to his seat in the congregation. Whether it be a pew with a door, or not, every one desires a place appointed for his own. It is largely owing to this feeling that so many of the seats provided for the poor in most of our new churches remain at once both free and empty. And until it be brought to pass, that in the house of prayer all feel as one family, until there, if nowhere else, we can be really glad to have all things in common, much of our expenditure in this way is wasted. Then there is the party spirit, the political capital which partisans contrive to make out of the church rate question. Since a place of worship is to be used by multitudes in common, it seems obvious to provide its funds by some species of rate. Such a provision has existed for ages, applicable to the expences of our parish churches, assessed on lands and tenements, and forming not a tax upon their occupier, but an appreciable deduction from their marketable value to the owner. But when this tax has to be paid by a dissenter, it presents perhaps a real grievance to some scrupulous consciences, and certainly a fruitful topic of declamation to many an unscrupulous agitator. And the matter is now brought to this pass, that whereas in some five hundred places a rate has been refused by the majority, we are called upon to sacrifice it every where; to

give away to the owners of the property, in above ten thousand parishes, this legitimate means of maintaining at least one place of worship in each. And, once more, there are our dissensions in religion; not merely as made a handle of by party politicians, but as actually so severing one neighbour from another, that they will not join in the same services, nor use the same place of worship. Hence there are often two or more buildings in one place, of different denominations, each capable of holding all the worshippers of every denomination put together; an arrangement by which space is wasted, preachers and teachers are wasted, money, and time, and talents are wasted. No wonder that if there be so much waste, there is also no small amount of want.

But the chief source of this grievous deficiency is the prevalence of the silly and superstitious notion, that He whom we meet to worship requires in the performance of our homage, and in the structure and adornment of the place in which we offer it, those pomps and vanities of the outward sense, which He bids us to renounce in our own behalf. On the subject of thus constructing and adorning our places of worship, it is certain that not one syllable occurs in the New Testament. But then the Old contains directions for the building first of a tabernacle and afterwards of a temple, which are transferred by a kind of legerdèmain, common with many interpreters of Scripture, to Christian places of worship. In vain we are told, on the highest authority, that the Jewish temple was a type of the whole body of

believers, and all its ornaments typical of the Christian graces in their hearts. In vain does common sense suggest, that the pattern for our churches and chapels, if there were any under the former dispensation, must be not the one temple at Jerusalem, but the synagogues scattered up and down in Judæa; of which no mention is made in the Law or the Prophets. It matters not; still the sermons at our church and chapel consecrations in general assume, that we ought in every such case to copy, as far as we can, the magnificence of Solomon. In proportion to the sumptuousness of the place in which he officiates, the minister seems to feel his own importance expand. Outward helps to devotion, never so much as hinted at in the charter of our faith, are sought in lofty aisles, pointed spires, rood screens, and emblematic crosses, and in the symbolic character of every portion of the building. The apostolic rule of doing all things unto edifying is ignored, in favor of the principle, of doing all things exactly as they used to do in mediæval times. And although the objects of assembling are to kneel in devotion, and to hear the word read and preached, the convenience of the worshippers in the postures of kneeling or sitting is sacrificed to architectural effect, or to symbolical consistency. These crotchets are pursued without regard to expence; debt is incurred with no prospect of paying it; and yet the fittings and finishing are as shabby and mean, as the elevation is showy and imposing. The minimum of convenience is secured, at the maximum of cost for the present,

with repairs costly in proportion for the future. The dissenters of the present day seem disposed to run a race with churchmen in these fond superstitions. Delighted architects urge on the movement, as enthusiasts in behalf of art; and builders, for the profit's sake, do their best to encourage the extravagant delusion. The result is, that we get buildings better adapted for popish pageants than for Christian worship; ostentatious in scale, absurd in proportion, inconsistent in detail; and apt to constrain and cramp the worshipper in his limbs, by way of balancing the gratification which they pretend to furnish for his eyes. And, still worse, there is so much money spent in building one such place of worship, that only one is built where ten are wanted; and even then, when the building has been paid for, there is little or nothing left for the pastor. Provision for the divine ordinance of the ministry is postponed to the gratification of human fancifulness in the building. The people are left, by the million, to worship nowhere, in order that some few thousands may worship in a symbolical temple. And under the pretence of glorifying the great Object of all worship, his will is frustrated, and the plain precepts of his word are set at nought.

The first point is to provide room for all; and until this point has been gained, it would seem to be a crying sin, in those who know better, to spend money in providing decorated room for any. What? shall we dwell in houses of cedar, they will say, and not embellish in like manner those in which we

worship? Let us ask by way of answer, can we worship acceptably in houses of cedar, if we build a few such for ourselves, rather than a sufficiency, however plain and simple, for every one to worship in? The first point is that there be enough. The next is, that, though all be plain and simple, yet the plan, the construction, the materials, and the workmanship, be good of their kind. Thirdly, let the building be substantial, not likely to entail much expence in repairs. Fourthly, let it be suitable to the locality, and to the wants of those who are to use it. In the fifth place let it shew itself to be a place of worship, by a resemblance to the types with which all are most familiar; a resemblance subordinated to the sixth and most important point of all, that it be adapted for its intended use. This means, that it have no place assignable to man, woman, or child, in which it would be hard to hear, impossible to kneel, or not even easy to sit. Lastly, let the cost be counted, and the funds provided, before the building is commenced, that it may be well ended, with no debt. If such obvious principles as these were observed, principles of common sense, not to say of common honesty, and in harmony with the precepts of our faith, there would be no more need of church bazaars, or of begging letters. And it is probable, that even church rates might be so adjusted as to meet both an expenditure on building thus limited, and the unavoidable expences of divine worship. Instead of making a free gift of half a million a year, to the owners of all rateable property, it would surely

be better to let the occupiers declare, when they pay the rate, to what communion they wish it to be allotted. Half a loaf is better than no loaf. And in this matter we might probably experience the truth of another and more ancient proverb, that half is more than the whole. They who on a suspicion of alleged injustice refuse to vote a single penny in the pound, would not be niggardly in assessing the amount of a rate, when satisfied as to the fairness of its distribution. They who have been disgusted by a lavish expenditure on superfluities, might be well pleased to promote a judicious outlay on that which all admit to be highly necessary. And they who rather than have to contribute, unfairly, as they suppose, to a communion which they regard as hostile, are willing to see all our parish churches in ruins, would gladly pay their quota, if it might be paid to the funds of their own religious community, towards providing room for every willing worshipper, throughout the length and breadth of the land.

XV. POLITICS.

It was a smart saying of one of our modern great men, that religion has no more to do with the science of politics, than with the science of cookery. This might be true, if spoken of the practices of party politics. And hence the maxim has passed current with many, who account themselves shrewd politicians, but are conscious of being somewhat below par in the matter of religion. But by Politics we mean that which the ancients used to mean, when they accounted them a branch of science closely akin to Ethics; both relating to the welfare and happiness of human beings, the latter in their individual capacity, the former as they are members of the state. Party politics are quite a different affair. These have been well defined, as "the madness of the many for the gain of the few." Whereas true politics, sound statesmanship, aim at the good of all in common; and comprehend within their scope, not only material advantages, what we eat and drink and are clothed with, but whatsoever makes man wiser, better, happier. Not that it is in the power of civil government to do much more, than secure to them the fruit of their own exertions, in the acquisition of any kind of advantage. It is the fence which protects the en-

closure of society. The soil within must be cultivated by each member for himself. Now this protection afforded by government implies the restraint of the evil, which is in effect encouragement of the good. And it is one of the first axioms of sound politics, to impose the least possible restraint, by the regulations of society, on the independent action of each of its members, the least that is consistent with securing the like independence for all. This constitutes civil liberty. Without some restraint, as in a state of anarchy, or with too much, as under despotism, the idle prey upon the diligent; the wasteful on the frugal, the violent on the peaceable; neither life nor property are enjoyed in safety; and there is no due scope for the progress of arts and sciences, or for the exercise of domestic affections. Laws are the expression of this unavoidable restraint. And magistrates are appointed and maintained for the purpose of administering the laws. Hence arises the great idol of human ambition, political power. And the fatal mistake, which pervades our modern politics is this, that liberty means the exercise of power over others, instead of security against its being unduly exercised over ourselves.

The notion, that to rule one's neighbour is the height of human felicity, was all but universal before the time of Christianity: almost every where resulting in despotic government, usually under kings, but sometimes under demagogues; except in that single and singular community, which, as preparatory for the Christian dispensation, was divinely organized

in Palestine. There we find existing, long before the Roman and Greek Commonwealths, a polity which combined the congregation of the people, with the princes of the tribes, and the majesty of a sovereign. In the civil code of Moses we have thus a provision for true liberty, not unlike to that which constitutes the balance of our own civil constitution. And the repose thereby secured for every Israelite, under his own vine and his own fig tree, might well suggest the probability, that those laws revealed from heaven, however limited in their details to one era, clime, and people, must contain principles well worthy of adoption by all the nations of the earth. Under the absolute rule of a despot, although the passion for ruling may be latent in every man, the power of indulging it is confined to one. In a republic this power is broken up into small parcels; and every one endeavours, as in a scramble, to clutch some portion of it for himself. In such states, instead of one despot there are many; men whose notions and will are as strenuous, as those of any tyrant that ever breathed, for subjugating the will of others to their own, if they had but the like tyrannic power. Much of the liberty boasted of in Greece and Rome was of this spurious nature. And the institution of slavery, common to both nations, and not mitigated in either by laws so humane as those of the Mosaic code upon this subject, derogated much from the sum total of such freedom as they had at the best. It was reserved for Christianity to lay down finally principles of politics, wholly opposite to those, on which both

the kings of the Gentiles, and their demagogues, had been used to exercise their lordship. No passion is more energetically denounced in the pages of the New Testament, than a craving for that predominance over each other, with which true liberty cannot co-exist. There we learn, that man's true felicity, and highest dignity, lie not in ruling others, but himself. The bonds of fellowship therein set forth unite men in society more closely than before; only not so as to quench, but rather to quicken, the sense of responsibility in each one singly. There we are taught to be jealous in behalf of the rights of others in preference to our own, to seek eminence in serving, and in helping, not in governing and dictating, to regard all men as equal before the law, and to revere the law as supreme over all.

If then we have attained, throughout Christendom, to no very great amount of genuine civil liberty, this must be because we are still so largely wanting in true Christianity. The gross misconceptions of a thousand years, as to its nature, purport, and proper influence, still prevail, as a thick cloud, to hide its glory, from nearly all the nations of the continent of Europe. And gentile principles of lordship, long fostered in the bosom of the church amongst ourselves, give a painful proof of their life and vigor, in the political conduct of multitudes in the land, whose religion may have been reformed, but not their hearts. Representative government is sound in principle. But no system can rid us of this necessity, that our laws must be both enacted and administered

by frail and fallible men. And in proportion as any representative arrangement answers to its name, the passions and prejudices, which bear sway amongst the people, will shew in those whom they select to manage their affairs. We have had some experience of the hopelessness of giving liberty to a nation not ripe for it, by dint of giving them a free constitution. But men are slow to learn the lesson, that laws and systems have little efficacy, except so far as they coincide with the general convictions. And after all, our own boasted constitution, what is it in its actual working, what must its working ever be, until selfishness is dethroned from its wide ascendancy, what, but a masterpiece of worldly wisdom, class arrayed against class, interest against interest; with an adjustment so nice, that the lust of power and predominance, animating any one of them, is kept in check by the like propensity let loose for this end in another? Now it is not given unto vice, that it shall ever bear the fruits of virtue. On the stems of selfishness, however skilfully pruned, and symmetrically trained, we look in vain for those rich crops of plenty, peace, and pleasantness, which spring only from the roots of love. He who has a share in executing the laws, he who has a voice in framing the laws, he who has a vote in electing those who frame them, each of these is in a position of authority; and, unless he be himself right minded and sound in heart, he will be tempted to regard his functions, not as a solemn trust to be discharged faithfully for the benefit of others, but as an occasion of appro-

priating gain or power for himself. Ill fares it with that state, where free institutions thus serve to give effect to the evil passions of the many, where liberty is commonly interpreted as meaning the power of curtailing the free action of one's neighbour, and where any portion of this power is coveted as a prize of such inestimable value, as to justify any means, however base, that conduce to its attainment.

These remarks are not made with the least wish to impugn the incontrovertible position, that, human nature being what it is, mixt government, and a representative system, are of all civil polities best fitted to secure and to advance the welfare of society. But they tend to demonstrate, that the extent, to which these happy results ensue, depends upon how far the members of the state individually are informed aright, and conscientiously disposed. And they also account for the melancholy fact, that in the generous soil of such institutions as our own, we have a rank growth of that rabid party spirit, and of those factious party politics, which in the sterile realms of irresponsible autocracy are comparatively unknown. It is only in popular elections, that men of honor give pledges on the hustings, which they never dream of fulfilling in the House. It is only in a free country, that aristocrats at heart can successfully play the demagogue for a season, and use the populace as puppets when it answers their purposes. It is only where all interests are represented, that such as those of beer and gin can dare to lift up their shameless voices, in debates on the welfare of the public. And it

is only by an abuse of a sound principle, that the subjects of the ruling sovereign of Rome can secure, for that alien director of their consciences, an influence in the councils of a state, whose free action and ascendancy it is his policy, if possible, to hamper and depress. Representative institutions are pledged to give equal liberty to every subject of the realm; but it does not follow that they are bound to give to all the like political power. It may therefore well be doubted, whether Jews, Turks, and avowed Infidels ought to be eligible to seats in our legislature, or entitled to the elective franchise. But beyond all doubt, a sound state policy, with the progress of real freedom in view, would withhold both these privileges from Papists; on the purely political ground, that they owe to a foreign potentate, who is the impersonation of tyranny and bigotry, an implicit allegiance in things spiritual, which is practically inseparable from no small amount of deference in things temporal.

But of all the ills arising from party spirit, the most deplorable are those which consist in its effects on political partizans themselves. In party politics, the conscience of the individual is sacrificed to the interests of his party; and the most eminent in their estimate is he who at their bidding is most prompt to vote that black is white. Thus each man's self respect, and the moral independence of his character, are put in jeopardy; qualities, which, in public men, are of inestimable value to the public, as they ought to be also held to be above all price by each man in him-

self. No wonder, that amongst the best and wisest of our race, many shrink aghast from public life, decline to vote at elections, and refuse to act if elected; when it is so often the case in public affairs, that truth is silenced by clamour, and that passion proves more potent for wrong than principle for right; the press often taking the side thought most likely to win, without reference to right or wrong, and the representative, when elected, being usually expected to act as the mouthpiece of the faults and follies of the represented.

In the prevalence of such gross abuses, individuals who have more tact than conscience are most apt to get the lead and keep it; gaining fortunes for themselves and friends, and attaining to titles of nobility. But the highest interests of the state, which they have used as corks to float them to the surface, these they cast aside, and leave adrift, to serve others for the like purpose in their turn. There is no well considered and well combined proportion, harmony, or consistency, in the enactment and the amendment of our laws. There is no settled principle in the treatment of our colonies. There is no foreign policy worthy of the name. The most illusory expectations are held out to the people, as to the gains they are to get from a fresh remodelling of the constitution. But little is done in the way of legislation, and less by example in high places, to forward them in the only course that surely leads to welfare, the reforming of themselves. He is the best of politicians, who, alike in public as in private life, adopts the

principle of doing unto others, as he would have others do to him. He is the truest patriot, who loves liberty for its own sake, not for what he can get by professing to be attached to it; who sees with his own eyes, and hears with his own ears, and votes according to his own conscience, and not at the dictation of a party; and who, whilst acting for the most part in conjunction with men like minded to himself, yet claims the right of sometimes acting separately, and disclaims the obligation of justifying at all costs the measures of any set of men whatever. Such a man must be prepared to experience, that in England, just as a place not connected with others by a railway is no place, so also a name, not on the rolls of any party in church or state, is no name. He puts himself out of the way of office, patronage, and pension. And he may seem to cut himself off from much immediate visible usefulness. But he enjoys and exercises the privilege of doing good quietly and disinterestedly, and of upholding truth, honesty, and consistency, by the example of self sacrifice in behalf of them. He helps, in his generation to prepare the way for a more sound and Christian system of political life, by himself acting on such a system individually. And, better than rank or riches, he earns, for his ample and sure reward, the respect of the wise, the esteem of the good, and the approbation of his own conscience.

XVI. REVISION OF THE ENGLISH BIBLE.

In the exigencies of modern science we derive most of our terms from the Greek, as being at once the most copious and most accurate of languages. Now it was so, that of all the dialects in use since the time of Babel, this was the one that was predominant in the literature of the world, when the books of the New Testament were written. Hence it came to pass, in the prescribed order of events, that the final revelation of man's destiny and duty is recorded in that tongue, which, of all others, is best fitted for the full and clear indication of divine truth. And yet how small is the number of those, who ever practically enjoy the benefit of studying this record in the original! This high privilege is confined to a few scholars in a few countries, chiefly in our own, in Germany, and in the United States of America. In all Romish realms, the Latin Vulgate, being the bible of the church, casts into the shade of comparative neglect the Bible of the Almighty. So that probably, in all the rest of the world, there are not as many individuals who habitually read the New Testament in Greek, as in any one of the above three countries. And how few, even amongst ourselves, ever really so read it to any purpose! To the

bulk of those who have had a classical education the Greek Testament is known only as a Sunday lesson book, which they remember using when at School or college. And though they may still have the original on their shelves, they rely as much as the uneducated on the English, for their acquaintance with the charter of their faith and hope. A familiarity with the original of the Old Testament is still more rare; and is but seldom met with even in the ministers of religion; not being to them by any means so indispensable. These considerations shew how important it is, that the authorized translation of the Bible, in the vernacular, should convey as fully and as accurately as possible the meaning of the original text.

Our English Bible is acknowledged on all hands to be a translation of surpassing excellence. But it is equally undeniable, that there are therein some passages which might be better translated, some words and expressions for which others might be substituted with advantage; passages on which light has been thrown by the researches of the learned since our translation was made, words then in use which have now become obsolete, expressions then held to be consistent with decorum, but not so now. Again, the sense is sometimes limited, where it ought to have been left at large; and sometimes is expressed generally, where it ought to be particular. The same word in the original is not rendered by the same word in the translation, as often as it might be to advantage. And sometimes there is ambiguity in

the English, with no necessity of our language compelling it; and no like ambiguity in the Hebrew or the Greek. Other well known imperfections might be specified. Whether in these circumstances we shall revise our authorized translation, is a question which presents to common sense no difficulty at all; but which prejudice and party spirit, false liberality and genuine bigotry, have mystified to the highest pitch of perplexity. Where to stop is the standing objection to this as to every other improvement or reform. And under the guise of this one objection are shrouded all sorts of apprehensions, many more than the objectors would be willing to express. If we once enter on the career of revision, how shall we ever know where to stop? This question, thus urged, would evidently be fatal to all progress whatsoever, in many things besides revision of our English Bible. Where to stop, if, for instance, we should wish to take a walk; why, when we have walked far enough, to be sure. Where to stop, when a man is eating his dinner; why, when he has eaten enough, of course. Who ever hesitates to commence a meal, or a walk, or any useful undertaking, small or great, on the strength of such a preposterous objection as this? In proportion as this matter is of serious importance, wisdom dictates: Begin cautiously; proceed carefully, watching well each step you take; leave off too soon, rather than too late; but, better still, leave off just when you have done enough. Do here a little, and there a little, but all on a consistent plan, and all in a simple

earnest purpose to do strict justice to the original; and yet to treat most respectfully the universally revered existing version, altering nothing either more or less than exactly as truth demands. But reverence truth rather than the most dearly cherished prejudice. Reverence the original rather than the translation. Make the translation the most exact transcript and duplicate of the original, of which our language is now capable. Be not afraid of familiarizing the readers of our English Bible with the fact, that it is a translation. No harm can come to any human being, from having the settled course of his convictions put in harmony with the truth of things, as they really are. No translation made by man is ever likely to be faultless. Instead of pretending to uphold ours as infallible, we shall do more towards securing for its pages intelligent respect, the only homage worth having, by doing our best to correct its faults.

As to the fittest method of proceeding, it is to be observed, that our Bible has already diverse renderings in the margin. As there is some doubt about how far these are authorized, I would have it enacted at once, that all ministers of the established church, who alone are bound by law on this point, shall be at liberty, according to their judgment, to substitute the marginal renderings, when reading the Scriptures in the congregation. This first step having been taken, the way is open for a new margin, which might be printed between the two columns of each page, and headed "margin of 1860." Let

two or three years be allowed for preparing it. And as soon as it is published, let it be made lawful in like manner to use this margin at discretion. In a few years' time its value will have been tested by the learning, taste, and piety, of all who use the Anglo-Saxon tongue; no one in the meanwhile being constrained to adopt it against his will. It might then be corrected and revised, with the aid of all the light thrown on it in the interim. And after a similar brief pause and space for criticism, the new margin might be made the text, our present renderings of the altered passages being made the only margin; it being still optional for the officiating minister to use either, as long as the present generation lasts.

But who are competent to make any such revision? Whom can we trust with a task so difficult and delicate? Whom did king James so trust? Are we not at least as judicious and discreet as that "most high and mighty Prince?" Could he find men competent to produce such a version as we owe to his royal commission, and cannot we find men able to retouch it here and there, and to correct all that by general consent of the really learned is clearly faulty and defective, without changing a single word or letter too much? They may be dignitaries or not, but they ought as authors to have given proof that they are masters of "English undefiled;" churchmen or nonconformists, no matter which, best a due proportion of each; provided they be all learned without pedantry, and orthodox without bigotry, not

committed to any crotchetty or exclusive school of theology, nor by character obnoxious to any influential Christian community; but noted rather for that truly catholic spirit, in their actions, demeanor, and publications, which would be a pledge of their being forbearing in their conference as revisers, apt to listen rather than to dictate, and however supremely studious of truth, no less earnestly observant of charity. Five such men would be enough for the whole work, each being allowed to take counsel with as many others as he pleased, or perhaps commissioned to select a prescribed number of assistants. And it might be ordered, that no word should be altered, unless with consent of all five, or at least of four of them. This would help to obviate the risk of tampering with texts bearing upon doctrine; against which however the only valid security would be the character of the commissioners themselves. If these were selected as they ought to be, and enabled to give themselves wholly to the work, no great length of time would be required for completing a revision, which, without any needless changes in our present version, would remove every valid objection to its faithfulness, as a rendering of the sacred oracles, according to the best light thrown on the text and its meaning, since the time of James the First. Nor would it be the least amongst the glories of the sovereign now reigning, to have compassed an object so much to be desired, as that the unlearned, as many as speak English in both hemispheres, shall have in

their hands no longer a translation which is known to be here and there inaccurate; but, as far as learning and judgment can effect it in any version, shall have the Bible, the whole Bible, and nothing but the Bible.

XVII. RICH AND POOR.

If rich and poor were all put on a dead level in respect to what they own today, the skilful, the industrious, and the frugal would by tomorrow be beginning to be rich, and the wasteful, the idle, and the ignorant would be beginning in comparison to be poor. Industry and skill abound in this country to a preeminent degree, together with a strong spirit of perseverance. And frugality, though not by any means so common, has been encouraged more than elsewhere by the security to property afforded by our laws, and by the respect in which the laws are commonly held. These circumstances, in conjunction with the fruitfulness of our soil, the temperature of our climate, our mineral stores, and our favorable position for commercial pursuits, account for the enormous accumulation of wealth which at the present time distinguishes our united kingdom. And as compared with all other nations that are or ever were, there is also a more considerable diffusion of a great portion of this wealth, and of the enjoyment of its advantages, through the higher and middle ranks of society, down to the verge of the very lowest. It would be hard to find on any part of the earth's surface so many fine mansions and parks, so many

comfortable dwellings in country or in town, so many good farm houses, or decent cottages, and these so well stocked with the productions of all the four quarters of the globe, within any given limit as in England. This we owe, be it then remembered, under the divine blessing, to the exercise of those good qualities, on which, according to our Maker's ordinance, plenty and prosperity are appointed to ensue. And if within the same highly favored realms, there be found coexisting, in every direction, and in close juxtaposition with enormous wealth, poverty the most urgent and most abject, this is owing under the same divine appointment, to ignorance, and to idleness, and to wastefulness.

For the relief of this wide spread and distressing poverty, besides the ultimate resource afforded by the Poor Laws, much has been done, and much is still being done, both by the munificence of the rich, and by the voluntary contributions of all classes. And amongst the nations of the earth we occupy as distinguished a position for the extent of our charitable institutions, as for the amount of our accumulated wealth. But blessed though it be to give, there is in almsgiving, however carefully administered, always some tendency to create a further demand for alms, to breed a reliance on the help of others, that it will surely be forthcoming when required, and so to encourage the very idleness and waste from whence the want to be relieved arises. Without therefore detracting from the value of those errands of benevolence, which aim at affording relief, it may

justly be asserted, that he who puts his poorer neighbours into the way of not wanting an almshouse, or not resorting to a hospital, does better than he who builds both the one and the other. And further, it is most important to observe, that there prevails a very general misconception as to the true purport of our holy religion in respect to this main point of the subject now before us. It is undoubtedly stated in the record, as a fact pointed out to the attention of the earliest converts, that they had the poor always with them. But it is nowhere implied that this was as it ought to be. There is no text from which we can infer it for a truth, that the presence of abject poverty alongside of enormous wealth is in harmony with the tenor of Christianity. It is true it was foretold, to those who lived under the Mosaic dispensation, that the poor should never cease out of their land. But we have therein no warrant for the conclusion, that the poor need never cease in a country so wealthy as our own. Nor is there any thing in either of these oft misquoted texts to interfere with the better expectation, that in proportion as mankind becomes Christian indeed, no such gulph as that which now severs the prince from the pauper, the noble from the serf, will by any possibility exist. Indiscriminate almsgiving on the one hand, and lazy mendicancy on the other, long flourished under the mistaken notions, that the merits of want, and the merits of relieving want, both served as passports to a better life. And besides the pride of merit, the pride of superiority is also gratified

in the few, by having the many dependent on their help. And the pride of the many is gratified by the grandeur of the few, as reflecting glory on their common nature. And in truth, whilst the many live from hand to mouth, it is a fact, though they rarely think of it, that nothing but the capital taken care of by the rich saves both parties from actual starvation. But all this is little like to the aspect of society, which, on any fair construction of the Gospel, we should expect to meet with in a Christian community. When we shall have at length thoroughly discarded the notion of any merit, either in suffering want, or in relieving it, we shall be prompted by a purer faith, and by a more genuine love, to apply ourselves before all things to preventing it.

It is the curse of a bad system that it tends to unfit men for a better. The habits of extravagant self indulgence, fostered in all classes by the example of their teachers during more than a thousand years, constitute the immediate practical cause of that most deplorable destitution, which, the more we relieve it with our alms, so much the more haunts our path. In the upper classes these habits are even still occasionally justified, by the pretence that they furnish work and wages for the poor. As if private vices could ever really be public benefits! As if waste could ever be the means of preventing want! As if to spend money, and employ labor, in producing superfluities, could tend to diminish a deficiency in things necessary! Habits of this kind, under whatever plea indulged, commonly lead to

expenditure in excess, and in anticipation of income. And under the pressure of debt, even men of large property, though they continue their accustomed annual subscriptions, are incapable of any such advances of capital, as are requisite for the energetic employment of their alms in a new and preventive direction. Those who follow the learned professions, enjoying usually an education not inferior to that of the highest in the land, being often admitted within the outer circle of their society, are tempted with more limited means to imitate their profuse extravagance. The trading classes, led by the like impulses, rush into the most reckless speculations, and seek to thrive by the most unscrupulous competition. And these are not very likely, whilst their own gains and expenditure are regulated by the maxims of mere selfishness, to remodel either the scale or the mode of their almsgiving by those of a new and purer philanthropy. Meanwhile as science achieves fresh triumphs, our progress in subduing the world of matter to our uses often ends in its conquering its conquerors, and enslaving to the sorceries of sense the minds which have divined its secrets. And whilst the prosperous classes are seen to live under the impression, that material comforts and luxuries are the chief goods of life, is it to be wondered at, that the comparatively ill informed are apt to reflect in a grosser form all the vices of a wasteful sensuality?

Certainly the very poorest, are in general the most self indulgent of all. The millions of men,

who, in the prime of life, spend each day's wages as they earn them, and never lay by one farthing for the morrow, far exceed the prodigality commonly met with in the rich. Their situation might be bettered by a more discriminating and larger bounty from that quarter. But as they have only themselves to blame for their destitute position, so also it is chiefly on themselves that they must depend for its improvement. Let them look around them, and see if they can find amongst their fellows any one who has been honest and industrious, sober and frugal, and has been reduced to abject want. Let them look above them, and be aware, that he who lives selfishly and sensually, though he may give largely, does them less good than he whose life is exemplary, though he may have but little to give. Let them know that riches are not happiness, cannot give it to their possessors, or enable them to make others happy. A life of healthful labor is far more compatible with real enjoyment, than a life of fashionable idleness. Let them be glad to have to work diligently, and be thankful to find, how many things now conspire to diffuse amongst the many, in return for labor, enjoyments heretofore confined to the few. Let them count for their worst enemies those who tempt them to waste in sensual excesses the well earned means of purchasing far better satisfactions. And let them esteem amongst the best of their friends those who help them to help themselves, and who are to them a pattern of unaffected self denial in the midst of a more large abundance. They have minds to cultivate, as

well as muscles wherewith to work. Let them have a due and proportionate regard for both. In their care for health of body, let them account no money better spent than in paying a good rent for a healthy home. But let them know, that it is mind that does the work of the world, mind that earns the wealth of the world, and mind that can make them truly rich, even when poor in regard to this world's wealth. Be it then their aim not to be fed and lodged and dressed as gentlefolks, but to understand and feel, to think and behave, as the best informed, and best disposed of their own class. They are bound to honor all men. Let them ever so act that they may respect themselves. Let them spare no cost in the education of their children; and still watch that these get the best of their training at home. That home, if they will but be thus minded, need no longer be dreary and repulsive; with the pothouse preferred in seasons of mirth, and the hospital and workhouse for places of refuge in sickness and old age. If but that home be replenished by diligence, stored by thrift, and, above all, hallowed by religion, the lack of wealth cannot prevent its being always cheered, in health or sickness, in joy or sadness, by that attractive beauty and refinement, which are every where the expression of intelligence and love.

XVIII. SANITARY REFORM.

THE light of heaven, fresh air, pure water, how unsparingly are these prime necessaries of healthful life dealt out to man by his Maker! How freely are they enjoyed by beast and bird! How largely do they minister to the vigorous satisfactions of the untutored savage! And yet in the resorts of civilized man, how often are they scantily if at all accessible! It is in evidence that there is a great lack of them even in those rural tenements where we might expect to find them without stint. And as to the crowded population of our towns, all thoughtful men are now familiar with the following most notable facts: that owing chiefly to deficiency in these requisites, the average duration of life in towns is much shorter than in the country; that in the metropolis not two persons out of thirty attain to dying of old age; that not one half of the children born in the crowded portions of our cities live to be five years old complete; and that those who inhabit such districts do not on an average live quite half as long as their better located neighbours. To these facts may be added one more, now fully ascertained, that sanitary measures, such as drainage, and works tending to the effectual removal of refuse, and to the circulation of the atmosphere thus purified, and prevention of over

crowding in the tenements thus improved, such measures do gradually and surely diminish this mortality. The value to society of the lives which are thus saved, or might be saved, is incalculable. The value of his own life to each person singly is beyond all price. And yet here we find that ignorance in alliance with covetousness consign to slaughter, each year, more victims in our peaceful realms, than the most sanguinary battle on record.

But death, sore evil as it is, death is not the only foe to be encountered in this home battle field. Protracted illness, the sufferings of permanent disease, a depressed condition of spirits and of strength all the life long, with dependency on alms and on the poor rate to add to the depression, these are the precursors of the deaths which are preventible by sanitary reform. Now health is indispensable to the full enjoyment of life in the case of every man. But to a working man it is moreover the basis of his livelihood, and the only capital he commonly has to start with if he aim at bettering his position. Without health he can do but little work, and none except at a disadvantage. Work being his stock in trade, it is only health that can supply either the means of earning profit, or the capacity to enjoy the fruit of his earnings. And it is only sanitary reform that can secure his health. Wealth would promote this object only as enabling him to occupy a more healthful home. It is not his work that need injure his constitution. Excessive and slavish toil is undoubtedly injurious. But indolence does more injury

to the health of those who indulge in it. And his infants, that perish under five years of age, are not amongst the many martyrs to premature factory employment. It is not lack of food that so often shortens his days in comparison. For excesses in viands are productive of more diseases in the rich, than scanty diet in the poor. Neither is it lack of clothing that does the mischief. For the dress of the laborer is often better adapted to shield the person from inclemency of weather, than the costume of fashionable finery. And as to medical skill and surgical treatment, if the poor sometimes are in want of these advantages, the rich are apt to have recourse to them too freely. And to the credit of those who practise the healing arts, it is observable, that both by means of our public institutions, and in virtue of their own private arrangements, the poor usually have access to the same experience and skilfulness as the rich.

If then the two classes be in these respects much on a par, there is little left to account for the very wide distinction between them, as regards health and length of life, except the difference in the quality of the atmosphere, according as it is inhaled in a crowded hovel or in a spacious mansion, in a close alley or in an open square, with the rainfall imperfectly drained off in the one case, and the refuse filth left fermenting all around, and in the other all these noxious influences effectually removed. It is through the air that all these tell chiefly on the health; because it is through the process of breathing

that they get admitted into the sanctuary of life. We need food only at intervals of a few hours. But all day long, and all night long, from the hour of birth to that of death, every minute, and some ten times every minute and more, we take air into the chest, and force it out again. During its momentary sojourn within us, it imparts to the blood an indispensable element of life, and takes away in exchange, that which, if suffered to accumulate, is productive of languor, disease and death. For this purpose we want air ever fresh and fresh; not laden with the refuse of the lungs of others or our own, not rendered incapable of relieving us, by being already charged with as much as it can carry, and capable only of infecting us. These considerations fully account for the comparative prevalence of diseases and death in the crowded quarters of our towns. And they account for its happening occasionally, that a fever bred in its usual haunts extends itself, in certain conditions of the atmosphere, amongst the occupants of more healthful dwellings in the neighbourhood; just as similar diseases, which arise from stalling cattle in close sheds, amidst heaps of filth, at certain seasons become a murrain.

Besides all the suffering and waste which are thus entailed upon society, by the neglect of sanitary regulations, there also arise thence certain moral evils of a most serious character, which alone suffice to prove the paramount importance of sanitary reform. Where families are crowded together to excess, and much more where lodgers of all ages, men, women,

and children, are tenants of the same apartments, privacy is out of the question, and any decent self respect is all but impossible. Where habits of decency are so hard to be put in practice, what can be expected but that profligacy should abound? If it be impossible to have the home cleanly and sweet, how is it likely to prove attractive in competition with the tap room close at hand? That which depresses health is apt to make the temper irritable; and where no one has a place ever so small to himself, the trials of temper must be manifold, and the temptation to angry words continual; and those tones and looks and smiles, which render home however homely still always cheerful, must be rare. The lessons learned at school are defeated for want of scope for their exercise at home, if not also, as is not unfrequently the case, by want of sanitary arrangements in the school buildings. And after all that can be done by public institutions, whether schools for the young, almshouses for the aged, asylums for orphans, and hospitals for the sick, it must be remembered, that the family, and its home, these are of divine appointment; and it is here, at the domestic hearth, that the sick may best be nursed, here the young best trained, and the old best tended, and here also, if there were but room, the orphan best housed and cared for. To set the solitary in families is an attribute of our Maker, which not only pours contempt upon monastic institutions, but may well suggest to many, who repudiate all monkery, that instead of providing in every quarter, and

for all the ills that flesh is heir to, a refuge of a public nature for the homeless, it would be infinitely better to enlarge and multiply the homes, and thereby help to improve the home habits, of the whole population.

The poor rarely are the owners of the tenements they occupy. And if they were, they rarely are aware of the importance of sanitary reform. The first object is to diffuse amongst them sound information, as to the value of their health, and also as to its depending so largely on the site and condition of their dwellings. The next point is to legislate, with a view to giving facilities for the execution of such sanitary works, as require joint action and united funds. The legislature might also enact for private dwellings, as it has done for common lodging houses, that they should be put into a sanitary condition, or not allowed to be occupied. This would prepare owners, if not disposed to incur the necessary expences, to part with property, not fit for human occupation, to those who are both willing and able to make it so. But there is yet one other point, of great importance, in which but little progress has hitherto been made, and this is, to convince those who have this world's wealth, and are willing to expend much of it for the good of others, that there is no way in which they can do so better, than in the promotion of this great cause. Prevention makes no show as compared with cure; and therefore excites but little interest in comparison. Public institutions catch the eye, in the form of large and lofty

edifices; whose imposing fronts bespeak the alms and spare funds of the unreflecting, in preference to sinks and sewers, spouting to the roofs of cottages, or the addition of a chamber to their apartments. And thus it comes to pass, that there are millions of our population, who dwell in houses having only a single bedchamber. There are hundreds of thousands who have but one apartment, to serve for both sitting room and bed room, for husband and wife, sons and daughters, infants, juveniles, and adults. And this being the way in which our poorest class is lodged, the rich are subscribing funds to facilitate the emigration of our carpenters and masons, instead of investing capital, and employing labor, in improving the dwellings of our crowded cities, and each remodelling the cottages on his estate, at least so far, as that his laborers shall be lodged not worse in proportion than the hunters in his stable, or the dogs in his kennel.

Not even church and school building ought to take precedency of sanitary reform, in the estimation of the devout and the benevolent. It is well to increase the number of places of education, and of places of worship. But he does both at once, who makes even a single cottage meet for a Christian home. For the chief part of a child's real training consists in the home habits to which he is accustomed. And however much we may be bound not to forsake the assembling of ourselves together in worship, it must be allowed to be no less essentially necessary, for each to have some decent place, however limited,

where he may shut to the door, and kneel down in prayer unto Him who seeth in secret. It is foolish then to urge that we should spend all upon the former objects, and nothing on the latter. Much more is it vain to taunt us with the zeal and self denial of our forefathers, in erecting abbeys and cathedrals, as a tribute to the glory of Him who made them. The enchanting beauty of the steepled minster is not to be denied. But when we call to mind how deeply it has been defiled by idolatry, we shall be apt to view it as we should the beauty of a fine woman, which, though it remain still winning to the sense, yet if it be known to have been polluted by the touch of vice, has no charms for the pure in heart. When we look up at the lofty proportions of such a building, let us see it as it is seen by those who look down on it from above; those who have beheld its aisles profaned by image worship, and its altar decked out for a sacrifice, which professed to repeat and to supplement the all sufficient one offered once for all. Let us view it as regarded thence by spirits, to whom it must be a monument of Christianity debased, and of triumphant priestcraft. And let us next sympathize with the like survey from a higher sphere, as it lights upon some hovel darkened by the shadow of those towers, low, close, and dreary, damp, and filthy, acknowledged to be adverse to the maintenance of sound health, cheerfulness, and decency, and yet accounted by minster builders quite good enough for those to dwell in, who are made in the likeness of their Maker. These, and such as these, who live

and die by millions, uncared for in the midst of evil physical and moral, evil whereof much is certainly preventible, these are they, of whom ought to be made the living stones of the living temple. What can we do better with our substance, than help in fitting them to occupy the place of so high a calling, in the order of a new creation? And how can we so effectually help them, as by contributing to put them into a position, in which it would no longer be, as now, extremely difficult, not to say impossible, for them to help and elevate themselves?

XIX. SEWERAGE AND AGRICULTURE.

THE materials, whereof the human body is made, consist of the same elements, chemically speaking, as the substance of the globe which man inhabits; the conclusions of exact science confirming therein a statement of revelation, familiar to all, that man was made of the dust of the ground. And perhaps amongst the marvels of creation none are more instructive, than those which chemistry has lately brought to light, as to the identity of the primitive elements, which enter into the constitution of the most dissimilar compound substances. To turn science to practical account is the business of the useful arts; which are the handmaids of man, in his vocation, as yet far from fulfilled, of subduing as well as replenishing the earth, of adapting to his use, with thankfulness and temperance, its varied products and their properties. Skilful artists of the present day are able to prepare sweetmeats and confections, with flavors which no palate can distinguish from those of the most luscious fruits; without using any particle of such fruits in the process, but only materials which are actually disagreeable, if not disgusting, to the sense of taste. The operations of husbandry have long given us, in nature's chemistry,

an earnest of these recent successes of art. The intimate relationship subsisting between the noisome contents of the farmer's yard, and the smiling crops in his fields, as well as the rich stores in his barn, have long made us familiar with the fact, that there is but one step from the foul to the fair, from the filthy to the clean, from the loathsome to the delicate, the nutritious, and the savoury. Is it not strange, that we have taken hitherto so little pains to ascertain, whether we might not avail ourselves of this natural magic, in regard to all refuse substances whatsoever; especially those which prove so great a nuisance, so serious an injury, wherever human beings are collected in dense masses?

For centuries we have been allowing the greater part of such substances to find their way into the soil of our towns and cities; until these sites have become pregnant with the seeds of ever renewed forms of epidemical disease. We have been apt to consider it a great point achieved, whenever means could be devised for voiding a great part of such nuisances, into some river conveniently adapted for partially removing them. And we have been lately thinking how clever we shall be, how provident for the future, as well as wiser than the past, if, by an enormous outlay at the present time, we can convey all the filth of the metropolis, without defiling the much injured father Thames any more, clear away into the German ocean. O Londoners! you count the farmers dull mortals; but they are not quite so silly as that comes to. O Englishmen! you deem

John Chinaman no celestial, and scarcely better than an outer barbarian; and yet in this thing he is wiser than John Bull. His chemistry may be in a mere empirical condition, and his general tone of mind far from scientific. But he just knows thus much, that every kind of refuse is helpful in promoting the supply of plenty. And he has the wits to act on what he knows, and thereby makes all China as productive as a garden. We demonstrate the how and the why; we talk learnedly of silicates and phosphates; but fail in acting on our knowledge. We are on the verge of discovering, if we have not already discovered, the means of converting the foulest of our filth into an inoffensive, and manageable, and easily transportable manure. The value of the fertilizer thus to be secured will in a short time exceed the total estimated expence, which we are prepared to incur, in throwing it all away into the sea. And many years will not elapse, ere this will be deemed not the least absurd of the follies perpetrated, if it should be so, by the present generation, that in the country and era of Dalton, Faraday, and Davy, millions should be spent, in draining away, into the far off ocean, the very identical elements of fertility, which we are at the same time importing, at the expence of many millions more, from the ends of the earth.

It is probable that no such errors would still prevail, no such waste and worse than waste be perpetrated, if it were not that agriculture is a homely every day subject, offering to man's vain-

glory no such incense as most other arts and sciences; inasmuch as the staple of its productions is not mere inert matter, which man's invention, and man's manipulation turn to uses the most curious, by skill the most ingenious, but is a germ containing life within itself, a seed bringing forth fruit after its kind, and a soil capable of multiplying to an indefinite extent the seed committed to its charge. Because digging and ploughing have been practised time out of mind, few take due interest in noting, with a view to improvement, the results of such ordinary handicraft. Because sowing and reaping may be done after a fashion by any one, and have been done after much the same fashion for ages, such employments are regarded as commonplace, and requiring little skill in those who direct them. The interest and admiration of the public are reserved for such triumphs of mind over matter, as those which have been achieved in steam and electricity, and for the wonderful advantages hence accruing to mankind. It seems right therefore to press upon public attention, how much the town owes to the country, the mechanic to the ploughman, the manufacturer to the farmer; and how much all are indebted to that power of multiplying seed which is inherent in the soil. To this one prolific source we owe food and raiment, provender for animals, which also yield us food and raiment, timber, which of all housebuilding materials is in the most universal request, and which in almost every manufacture is of the most indispensable necessity.

Or to view the matter in another light, and giving

due credit to the mineral world for its large contributions to our comforts, if not to the relief of our primary necessities; it is to be observed, that in using minerals we use up capital, whereas in partaking of the fruits of the earth, and converting them to our own uses, we only consume income. Minerals do not grow. Or if they do, it is in regions, and by dint of processes, over which man has no control. We may speak of coal and iron as inexhaustible, and may almost venture now to say the same of gold; but we know that they must be limited in amount, even if we could track them with our mines throughout the crust of the globe. But of bread corn there is no end, that we know of. Herbage, for the support of sheep and oxen, never ceases to renew itself on the face of the earth. The fertility of the soil really is inexhaustible, indestructible. It may be weary. But, give it rest; and it will renew its strength. It may be impoverished. But, give it stimulants and food; it will be as rich, and as capable of enriching us, as ever. No extravagance can forestall its resources; we cannot eat the crops of the years that are to come. Even war, and the wanton desolations which man's passions inflict on it in warfare, these, although for one year they spoil the produce of its fruitfulness, secure for it at the same time a fallow in its course, besides manuring it for years to come with the blood and bones of the slain.

It is this capacity of perpetual renewal and reproduction of vegetable and animal wealth that enables

the land to provide so largely for the wants of a community as highly organized as our own. The wages of the day laborer who tills it, the livelihood of the farmer who sets the laborer to work, the interest of the capital invested in his stock, as well as the rent he pays for the land, which its owners spend in every direction, and which enables them to discharge gratuitously the important functions of magistrates, representatives, and peers; all these result from the teeming produce of the land. Further it pays the bulk of the poor's rate, including county rate, of the highway rate also, and of the church rate. It contributes largely to the revenue, and thereby to the income of the fundholder, by the land tax, and excise, as well as by supplying the staple of many of the manufactures, which through commerce are productive of the customs. And besides all this, it supplies a ministry of religion, throughout the length and breadth of the land. A certain portion of the produce, accounted for by a corn rent, is appropriated to the support of a certain class of teachers; who so far have part ownership in the soil in common with the landlord; and have it somewhat more directly, though not more effectually, than the pauper, and the chancellor of the exchequer. To these teachers is prescribed a definite preparation for their office. They are bound to reside at the post appointed to each. There, under the influence of a certain amount of discipline, and of an exacting public opinion, to say nothing of their own consciences, they are set to serve for centres of kindness and intelligence, both

themselves and their families, to all that dwell around them. And it will be generally admitted, that they do as much for the public weal, in proportion to the share which they consume, as those who enjoy the bulk of the rental, and own the substance of the soil; who have also contrived, in commuting the tithes, to secure for themselves whatever increase may hereafter accrue from its ever increasing productiveness.

It is hard to set any limit, even in conjecture, to the productiveness to which the soil of this country might attain. We may be far in advance of most other nations, in respect of agriculture; and yet may be far short of where we are about to be ere long. Our works of drainage are not half done. The application of sewerage as a fertilizer is scarcely begun. The use of steam in the processes of agriculture is in its infancy. The attention of science to its problems has been partial, desultory, and hitherto little more than experimental. And yet the interests at stake are most momentous. In proportion to the progress of agriculture, this country will become less dependent on others for the necessaries of life, and more capable of supplying itself with comforts by its commerce with other nations. It will support a more numerous people, and will support them in a higher state of health, strength, and enjoyment. Agricultural work, being for the most part in the open air, is healthful; not the worse for being primitive and common, all the better for being suitable for any man to do. It will be done well in proportion as hands are multiplied, and as heads are better

instructed. It will prosper according as all concerned in it learn to do their duty in their work conscientiously. And the progress of the arts of cultivation ought to interest us not less, but all the more, because of its being forwarded so largely by that power from above; which, to the soil gives fruitfulness, and to the seed productiveness; which works while we rest, wakes while we sleep; and which confers both on plants and animals, the marvel of a life, that is akin to the mystery of our own existence.

XX. SPORTS OF THE PEOPLE.

ALL work and no play is proverbially bad for boys, and is far from good for grown up men. In every age and condition of life, some rest and amusement in due season are indispensable for the health both of body and of mind. How then is this needful relaxation to be provided, for those millions of our race, who have to earn their daily bread by daily labor? The question thus put proceeds on the assumption, that they are not competent to provide amusement for themselves. In other matters it is now accounted absurd for our rulers to attempt to interfere between supply and demand. Why should we doubt, that the demand for amusements and the supply of them are competent to regulate each other? Music in the parks, and fire works in the parks, supplied to the metropolitan multitudes at the national expence, remind one of the ancient shows in the amphitheatres of Rome; and savour of the same policy as an assize of bread, or wages paid for public works that are useless to the public, or actual largesses of corn. And what shall we say of the theatre royal as an amusement for the people? what of races patronized by royalty, nobility, and gentry, and often advocated on the ground, that they have superseded brutal sports in the estimation of the populace? The sound taste of the wisest and best of all classes, down

to the mechanic and day laborer, repudiates the drama for its licentiousness, the theatre as a hotbed of debauchery, and the race course as a scene of gambling, cheating, drinking, swearing, and all kinds of the most vile iniquity. Bull baiting might be more brutal; prize fighting more inhuman. But for fostering profligacy on a large scale, the theatre and the race course, as now usually conducted and frequented, beat hollow all other public entertainments.

Man needs relaxation. Granted. It does not follow that government need provide it; nor that the noble and the wealthy do well to devise and patronize the most exciting entertainments they can think of, for the resort of the laboring classes. More moderate hours of work, a more frequent holiday, and a less exciting kind of amusement, would be better, both for their health and for their finances. The most fitting sphere for such recreation is at their own homes, among their families, friends, and neighbours. Is it not thus that the upper classes usually seek the refreshment which weary nature requires? How sorely should we feel straitened, if debarred, by the condition of our dwellings, from ever enjoying home society, or home amusements, if referred for all chance of relaxation to taverns and tap rooms, to races and regattas! But it is idle to talk of recreation, in such homes as the working classes for the most part now inhabit, wholly destitute of comfort, incompatible with health, decency, or cleanliness, and altogether incongruous with cheerfulness and mirth. Herein we see plainly, how the rich

may best help their poorer neighbours, if they wish them to be amused in due season; by providing scope and room enough for the people to amuse themselves. Public parks in the neighbourhood of large towns are a step in the right direction. For of all relaxations, none are so healthful and refreshing to the spirits, as those which are taken in the open air. Lecture rooms, and reading rooms, and, connected therewith, the sale of some few simple refreshments, are in many points of view desirable provisionally, in default of healthful and cheerful homes. Public washhouses tell effectually on the same object, ridding the homes of a serious nuisance on certain oft recurring days, and rendering the home fireside more attractive to the weary master of the house. If with these things there be combined fair wages, and a training in habits of frugality, with only half as much pains taken henceforth to diminish the temptations to intemperance, as heretofore to increase them; if scope for amusement be thus provided for the people, and the means also placed within their power, they may safely be left to provide the requisite amusement for themselves. The masses must be taught to elevate themselves above grinding care by forethought, to divest themselves of anxiety about the morrow by providing for it to day. Instead of always living from hand to mouth, they must be encouraged to have a little capital in hand, both as a store against bad times, and in order that they may be better able to make a fair bargain with their employers. And if to this we add facilities for

their living in healthful and cheerful homes, we need not doubt that they will make merry in due season. But as long as they have no choice but to dwell in dark and dingy chambers, with little encouragement to save their earnings, every encouragement to waste them in drink, and with little other escape from the crowded workshop or more crowded home, than the crowded and reeking tap room, can we wonder that they are at once sullen and sensual; and that they resort to such amusements as are occasionally provided for them by others, chiefly for the sake of sotting to a higher pitch of excess?

Whilst on this subject, it may be well to consider, whether a true system of national defence might not be promoted, by encouraging such sports among the people, as tend to give vigor to the frame, and imply some practice in the use of arms. It may be consistent to abhor warfare in itself, to denounce most of our wars as indefensible, and to reprobate our military system as a whole; and yet, at the same time to admit, that wars of national self defence are allowable, because the magistrate would else bear the sword in vain. It may be consistent to maintain, that there is no warrant in the charter of our faith for hiring ourselves by choice to a soldier's life; and that it is notwithstanding lawful for a Christian man to bear arms at the magistrate's command. And therefore it might be well, that every citizen should be acquainted with the use of such weapons, as he might at any time be called upon to wield. The games of the ancients helped to fit them for their

heroic deeds in defence of their country. The Circassians against Russia, the Algerines against France, and the Affghans and others against England, have shewn what may be done by practised though undisciplined patriots, in repulsing the most renowned standing armies in the world. And it has been proved within the memory of many, by the successes of the First Napoleon, how little could be done by standing armies to an amount little short of a million of men, towards arresting the march of one relentless invader over the whole continent of Europe. Our own gentry, in their exercises as sportsmen, qualify themselves generally for that distinction, which as officers they usually achieve, under a system which gives commissions to those who have had no other athletic preparation. Why should not our peasantry and mechanics be encouraged, by way of recreation, in the like exercising of their limbs, and in the like expertness in the use of weapons; so as to be able to defend their own island home, which is well adapted for defence by troops of such a character? And what would be more likely to prevent all risk of invasion, than its being generally known, that, within our wooden walls, there is a people addicted by preference to peace, and withal so bent upon securing it, that they are trained in the use of arms, so as to be more than a match for all invaders?

XXI. THE FUNDS OR NATIONAL DEBT.

Most questions have two handles, two ways of apprehending and viewing them. In the case before us, these appendages are indicated by the two names above set down. The Funds; it is very pleasant to have a good slice of them; to be an owner of stock; to possess property of a kind so free from outgoings, so safe from arrears, as to have led an enthusiastic admirer to enlarge, upon "the sweet simplicity of the Three per Cents." The National Debt, on the other hand; this has an ugly sound. It reminds us of the "still owing, still to owe," so seriously objected to in Milton's pandemonium, and which is felt by each succeeding finance minister to be somewhat near akin to purgatory. But there is a fallacy in the term, National Debt, which needs to be exposed. And the solution of this fallacy will throw light on some of the most important questions of the day.

Be it observed then, that a whole nation cannot properly be said to be in debt, merely because some of its members, or some of its classes, stand pledged to pay a certain amount of money, each year, to certain other members of the same state. If A. owes B. and B. owes C. and so on all the way to Z.; it does not follow that the English alphabet is indebted to the

Hebrew, or the Greek. Neither would it be in debt, as a whole, because bound to pay annuities to A. B. and C. Suppose an elder brother to borrow capital of his younger brothers, and, in repayment, to charge the family estate with an annuity payable to them for ever. The whole family is not thereby made to be in debt. If our loans had been borrowed on the continent, if we had to pay the interest to foreigners, or to foreign nations, then we should have a National Debt properly so called. But if our people hold more stock in the Funds of other countries than their people hold in ours, then, on striking a balance, it is manifest, that we are the creditors, not the debtors, of the world. Hence it is idle to set up the National Debt as a bugbear, whenever we see adequate reason for incurring any fresh national expence whatsoever. It does doubtless add to the difficulty of assessing and levying the sums to be expended. But it does not denote any diminution of the resources from which to levy them. If the country has a mind to spend the money, it is just as able, in point of wealth and solvency, as if it had no dividends to pay; the receivers of those dividends being members of the state, and this their income being a portion of the ways and means, of which the nation as a whole is in possession. Statesmen act upon this impression, when they see fit to plunge into war. And this view of the question is surely justified, by the ease, with which they lately raised scores of millions of money, for the purposes of warfare. Let them then no longer plead the burden of The Debt,

when pressed to spend, with the like free hand, in such a cause as that of Education, or for such objects as those of Sanitary Reform. Neither let them shrink, under the plea of national embarrassment, from the task of so revising our system of finances, as to cease to have revenue mainly dependent on the drinking habits of the people. The nation is not embarrassed. It is before hand in the world. And it was never more competent and free, than now, to arrange both its expences, and its resources, as a nation, on whatsoever footing may be deemed most conducive to the general welfare.

Thus the National Debt is no debt of the nation at all; or, if any, it is a debt due from the nation to itself. It is a liability contracted by the rulers of the nation, on behalf of the public, to pay certain sums, in the name of interest every year, to those of its members who have supplied it with money, when required for public purposes. The credit of the nation is pledged to these persons, in the way of security, that funds shall be raised by taxation, to pay this interest in the form of perpetual annuities. In some cases the government reserved a right to pay off the principal. In some instances particular taxes were appropriated, to pay the interest of particular loans. And when some of these taxes were found to yield too much, and others too little, for their appointed purposes, several were lumped together, or consolidated; and hence are known by the name of Consols. Most of the loans bear interest at three per cent. on the original stock created. And as the government

at the time was often pressed for ready money, those who advanced it usually got a nominal stock of a hundred pounds, or a right to receive three pounds a year for ever, in return for much less than a hundred pounds of cash. Indeed the value of this right is perpetually fluctuating, according to the abundance or the scarcity of money ready to be thus invested on the part of the public. So that the price of the funds is a kind of weather glass, to indicate the degrees of the national prosperity. And as this kind of property is easily divisible, and can be transferred at a trifling expence, the Funds have acted, in the long run, as a principal means of promoting the accumulation of wealth; by providing a place of safe and profitable deposit for savings, and thus encouraging the community to save, and thus also encouraging them to be diligent, so as to earn the means of saving.

Many have wondered how it came to pass, that during our protracted war of self defence, against Napoleon and the continent in arms, England increased constantly in wealth and population; whilst spending such large sums in warfare, and raising such enormous loans to meet the urgent cost. Prodigality prevailed in every branch of public expenditure. Contracts were jobbed at home, and subsidies abroad; our great minister acting as a profuse relieving officer to those pauper states of Europe, who gladly took our money, but, as is the wont of paupers, rarely gave us thanks. And yet never before did the freehold of our land rise in value so highly, our commerce extend itself so profitably, or

the numbers and comforts of our people make a progress so decided, as during that eventful period. This was because, although we wasted much, yet we saved more. The doubling of that which we call our Debt, represented the doubling of the savings, realized by the enterprizing younger brothers of the national family. The intensity of the struggle was quickening the activity of the national mind; so that more work was done in proportion. Canals were brought into extensive use, roads were improved, waste places were enclosed and cultivated. And the improvements, which Watt effected in the steam engine, enabled it to multiply, a hundred fold, the products of the labor of many of our hands. The more the land was pressed with taxation, so much the more did the occupier and owner bestir themselves to make it yield its utmost increase. The more the landlords were pledged to pay in the shape of dividends, by means of taxes, whereof the burden fell chiefly on the land, so much the more were they resolved to get enough out of the soil to leave an ample surplus for themselves. Hence they also increased in wealth, and subscribed to loans and became fundholders; and having implicit reliance on the credit of the state, they, in common with all other classes, increased at once their expences and their resources. Wherein it may be plainly seen, that there are some conditions of prosperity, which scarcely any habits of extravagance can altogether neutralize. Not all the waste of war on a gigantic scale can avail to prevent the accumulation of riches in a nation,

where industry and skill, frugality and honesty, flourish and abound. The like conclusion is illustrated by the amount of this nation's wealth at present; in spite of the waste entailed on us by the drinking habits of our people. We prosper on the whole; although this waste is probably understated at forty millions of pounds every year. At least thus much of the money spent in drink does the people more harm than good. So that we should be decidedly better off, if the corn which is brewed into beer, or distilled into gin, up to this amount of value, were cast into the depths of the sea.

These obvious conclusions, as to the true conditions of national wealth, ought long ago to have been made familiar as household words, by the lessons of political economy. But it was an untoward circumstance for that science, that it was ushered into the councils of the state under the auspices of party politics. Such a connexion was sure to prove fatal to that calm investigation, and unbiassed judgment, which are especially needful in solving the complicated problems of any branch of human welfare. In the case of the more exact sciences, if these could have been turned into political capital by party leaders, supposing chemistry had been appropriated by whigs, and astronomy by tories; it is pretty certain, that we should still have been unacquainted with the safety lamp and the photograph, the law of definite proportions would have been yet to be discovered, and the planet Neptune would have had no one yet competent to calculate its place, or to conjecture its

existence. But for the confusion of ideas thus introduced into the study of political economy, it would now be universally acknowledged, that the strength of a nation consists in the numbers of its people, and not in their diminution, and its wealth in the fertility of its soil, the value of its minerals, and the intelligence and diligence applied in the conversion of its raw products by manufactures; in its facilities for distributing these goods at home, and for commerce, or exchanging them for others of more value from abroad. All people would long ago have known, that only they who lay by can be growing rich, and that, but for the saving habits and accumulations of the wealthy, they who live from hand to mouth must surely starve; that waste and luxury are public loss as well as private vices; that the members of the state collectively are not in debt, because some of its members individually draw income from the public purse; but that, rather, the security for profitable saving, which the Funds afford, has been one efficient means of that prosperity, which has placed the nation in the condition of a creditor to most other civilized communities. And all the while it would have been carefully borne in mind, that wealth is one thing, and welfare another. Wealth does not even include the whole of material prosperity. In many conceivable conditions of the society of nations, we might have a plethora of gold, and a scarcity of food. And abundance of both might be ours, without our being entitled to the name of prosperous; unless at the same time free amongst ourselves, independent as

regards other realms, and eminent for our progress at once in the numbers of our people, and in the sterling worth of their character.

In this argument it is by no means denied, that much of the money raised by our funding system was spent as wastefully, as it was borrowed recklessly. Half the amount of gunpowder would have done the business quite as well. The gold lace and the feathers, all the pomp and pageantry of warfare, might have been dispensed with in a struggle for existence. All this was of course dead loss. And a part of it has been positively injurious. We could have done much better without our fratricidal American war, to begin with. And in later times, one half of our memorable expeditions, for the annoyance of the enemy, tended to irritate rather than defeat; and ended in our grasping at an empire on which the sun never sets, but which, however flattering to our vanity, is anything but conducive to our strength. Then we added needlessly to the amount of our incumbrances, by undertaking to pay in gold, what we only stood pledged to pay in paper; a measure which proved the solvency, and upheld the credit of the nation, but certainly tended to cripple its exchequer. For the Funds are a clog to the national finances, though no true National Debt. Something is thereby lost in executive efficiency. Something is also lost by employing many taxgatherers, more than we should otherwise require. And if all these amounts had been expended in permanent and useful public works, we should of course have been now

so much the richer. Nevertheless, in return for a certain part of this expenditure, we have got that which the nation prizes, as worth more than the whole, its exemption from the yoke of foreign despotism; deliverance from the danger, once thought imminent, of its becoming a province in the empire of France, under the name of The Department of the Thames. Had the foot of the invader then trodden on our soil, and marched through the length and breadth of the land; it is impossible to exaggerate the misery and ruin, which it would have entailed in a country such as England. Harvests laid waste are easily renewed. And ruinated cities are speedily rebuilt. But a fabric of society so highly organized as ours, and an amount of property so largely resting on the credit of the state, these once shattered by the shock of invasion, and so many homes of peace and purity once polluted by the violence of warfare, it would be the work of ages to restore. Be it ever remembered amongst us, that the same virtue, namely, common honesty, which contributed to raise this goodly structure, was a principal means of securing it. For as this quality has no less to do, in the long run, than frugality, intelligence, or skill, with the advance of individuals in wealth; so also, it was the credit of the state, based on the collective integrity of its members, which enabled us to bring that great struggle to a successful issue. Let us reflect on what that issue involved, what this credit enabled us to achieve. Or let us compare the present price of our Three per Cents, with that of similar stock in other nations,

whose debts have been once heretofore expunged in the blood of revolution, or in the infamy of repudiation. And we shall be disposed to think, that our Funds or National Debt, besides a striking illustration of frugality, teach alike to nations, and to individuals, this other important lesson, that Honesty is the best Policy.

XXII. THE SABBATH.

It is an undeniable fact that the partition of time into portions, consisting each of seven days, has very generally prevailed throughout the world. The division of time into days is obviously accounted for by the rising and setting of the sun; its division into months, by the waning and renewal of the moon; and its division into years by the periodical recurrence of the seasons. The rotation of our globe on its axis, the phases of its satellite, and the inclination of its pole to the plane in which planet and satellite revolve together round the sun, these physical facts mark out so plainly the distinct durations of days, and months, and years, that they may be said to be recognized not only by all mankind, but also by the brute and vegetable world. But there is no like natural reason to account for the fact, that so many men, throughout so many ages and countries, have divided time into weeks. The heavenly bodies, in their prescribed periods, suggest no such hebdomadal arrangement of the calendar. The beasts of the field ignore it. The fowls of the air take no cognizance of its existence. Vegetation, though wont to close its lids at night, and to check its circulation in the winter, though apt to answer to the call of

morning, or of spring time, as promptly as bird or quadruped, gives no sign of knowing when the week begins or ends. Only as far as man observes a difference, and comports himself differently in regard to them, can even the most domesticated animals experience any sensible distinction, as the end of each week comes round. And it is commonly held to be a pleasing proof of the singular sagacity and sympathy, with which the dog, man's chief ally in the brute creation, is endowed, that he seems sometimes able to distinguish from other days the one which was made exclusively for man's behoof. All this being admitted, it seems hardly possible to resist the inference, that the practice of dividing time into weeks must have resulted from some positive appointment, some ordinance or institution, of a very early date, and previous to the dispersion of the human family over the face of the earth.

This conclusion is confirmed, and a problem otherwise obscure is solved, at the very opening of the record of revelation. There we learn, that even before the fall of man, and when his work on earth was no irksome toil, it yet was good for him to hallow one day in each seven by a religious rest or sabbath; to be both a memorial of the completing of creation in six days, and also, as we may justly suppose, a help towards maintaining ever fresh communion with his Creator. This ordinance, as old as the creation, and at least as good for man now as in Eden, was invested with a new and most solemn sanction, when it was included in the law of the ten

commandments. Many particulars relating to the sabbath were prescribed to the Jews in their civil law, many in their law of rites and ceremonies, which are no more binding than the rest of those two codes upon mankind in general. But the moral code of the ten commandments is manifestly adopted in the Gospel, is there fulfilled by being interpreted as comprehending the motives and desires of the heart, and is reduced to two commandments, including all the ten, that we love our Maker and our neighbour.

To keep holy one day in seven is thus proved to be a precept of Christian morality. Now in a moral point of view it is clearly immaterial which day of any seven is thus hallowed. The Mahometans, for their part, hallow Friday, as a moral duty. And a change of order from the last day of the seven to the first, among Christians, besides serving to commemorate our new creation, by the power of a marvellous resurrection, was in harmony with the change of a religion from an embryo to an adult growth, from being the distinctive privilege of one nation to becoming meet for the adoption of all mankind. Those who deem that all depends on observing the right day, and hence argue from the change of day that we have lost both the primeval and the mosaic sanction of the Sabbath, overlook the obvious facts, that when it was the first evening in Eden it must have been the first morning half way round the world, and that the seventh day in Palestine coincides with the seventh night at its antipodes. So that it would puzzle most men to decide, whether, in New Zealand, for instance, the day before our

Saturday or rather the day after be the correct Jewish Sabbath. This physical consideration may help to prove that in reference to a creed and worship intended for every meridian alike, the morality of the fourth commandment cannot depend on determining with precision which day is the seventh in order from the beginning, but simply in hallowing some one day out of the seven all along. Neither in fact have we any certain evidence, that the reckoning had not been lost before the time of Moses, or that it was deemed of any such importance then, as that he was charged with the duty of restoring it. In its rites and ceremonies the Law was rigid and precise. But the morals of the Law, and much more those of the Gospel, are irrespective both of space and time, soar above the atmosphere of almanacks and calendars, are written in heaven by the holy will of the Most High, and thence are to be copied under his direction on the living tablets of man's heart.

To discuss this subject somewhat theologically has been rendered all but unavoidable, by the illogical comments upon Scripture, which have gone forth under the sanction of certain eminent divines. It is true that the observance of a day of rest, recurring at a fixt period, would be good for man on grounds of civil polity alone; being conducive to his health, and therefore also to his usefulness, as well as to his cheerful enjoyment of all the fruit of his labor. But, if we have indeed a higher sanction, it is by no means safe to trust to considerations of reason and humanity, for securing a regulation, which is continually thwarting and obstructing one of the most

urgent propensities of man's nature. To work whilst we have time, and to finish what we have in hand, to avail ourselves of the work of those whom we employ, to get more gain, and to accumulate more wealth, thus is the law of progress perverted, and the worship of mammon exalted. And when so many are hasting to grow rich, how little relaxation would they allow either to themselves or their dependants, were there not a hand more mighty than that of man to arrest their mad career, and a voice more potent than man's laws to say, "Hitherto shalt thou go and no further." How far we are allowed to go by our religion is one question; where our civil laws may best constrain us to stop is another. When all the members of the state are Christians indeed, we shall want no civil statutes on the subject. Until they are so, it is not to be expected that the careless will consent to be bound by the convictions of the devout. And it becomes the devout to bear in mind, that the New Testament morality is not a code of rigid rules, but an announcement of pregnant principles; which no man can carry out too far in his own practice, but which includes a prohibition of intolerance in regard to the practice which others may adopt. On no theory of the Lord's Day can it be consistent with the continuance of ordinary day labor. What are works of necessity, it must be left in some measure to every man's conscience to decide. We cannot dispense with the partaking of food, or with the feeding of our cattle. And it seems but one step further to allow of harvesting corn, in a fine day during a wet season. But some-

thing must depend on the judgment of the society civil and religious of which we are members. And if there be indeed a Christian Sabbath, and its observance be a point of Christian morality, it must be regulated by one or by both of only two commandments, and it can have no limit short of universal love.

It is on the ground of love to man that the laws of the land, which purport to be Christian, aim at preventing all work and traffick on the Lord's day, which are not, in the common acceptation, works of necessity. As society is organized at present, the wages of the working classes are regulated by the lowest amount at which a laborer and his family can contrive to live. But his six days' labor must yield enough for seven days' livelihood, as long as the law protects him in resting on the seventh day. Every infringement of this law, every relaxation of it, tends to bring it to pass, that the poor will have to work seven days instead of six for the same wages as before. This is the wrong and robbery, this the fraud and the oppression, which lurk under the specious pretext of providing music and amusements, excursion trains, museums and picture exhibitions on the Sunday, for the good of the working classes. All these things entail on many an amount of sabbath labor, which no one can call necessary, and which few would account a work of Christian charity. And there is certainly no intolerance in protesting against an inroad on our laws, which is at the same time at variance with the customs, the feelings,

and the interests of by far the larger half of our population.

The introduction of Sunday bands, into the parks of the metropolis, was an attempt to assimilate our English protestant Lord's Day to the festivals of ancient heathendom, and to the Sundays of modern papal Christendom. The defeat of this outrage, most wantonly offered to the religious convictions of the people, was a wholesome warning to a certain class of politicians, as to the danger of slighting Christianity, in a point, on which protestant Christians, with few exceptions, are heartily agreed. And it might well suggest to earnest men, of different communions, how much would be gained to their common cause, if they would sink their minor differences, and work together in upholding those two great commandments of the gospel on which hang all the Law and the Prophets. In their influence as citizens on the councils of the State, let them unite to maintain inviolate that amount of rest on the Lord's Day, which is already secured by law to all classes. Let them press for more, only in proportion as the improved convictions of the public will bear them out. These ought to precede laws, and are not forwarded, but hindered, by premature legislation. Let it therefore be their main object to enlighten these convictions. By no agitation will they forward so effectually the observance of the Lord's Day, as by patiently spending that day themselves, in those works of charity and piety, to which its sacred hours are most appropriate. Let them teach in the schools, and

preach in the highways. Let them confute the gainsayers, by proving, that the religion to which they devote this day is not, as is imagined, dull and dismal, fanatical or formal; but is a living and enlivening reality, discreet in its zeal, and sober in its enthusiasm. Let them make it manifest in the fruits of their teaching, as well as in the tenor of their lives, that this religion tends to open and to elevate the mind, to enlarge the affections, and to refine the manners; that it has in it a music more sweet than that of bands, a beauty more charming than that of pictures, the music and the beauty of the life which a man leads, who is at peace with his Maker, in harmony with himself, and in brotherly concord with all mankind.

XXIII. UNIVERSITY AND SCHOOL REFORM.

The word Reform implies no more than the setting right of what is wrong. But it sounds harsh to many amongst us, partly owing to the circumstance, that reformers are very apt to drive matters to extremities. Not content with correcting abuses, and stopping there, they go on to unsettle everything, or even begin with overturning everything, however valuable, that has ever been abused; dealing with church and state, much as our domestics do with our apartments, when about to rid them of dust and cobwebs, turning everything upside down, so as to make short work and a clean sweep of it. As an instance of this tendency, there is a proposal, occasionally urged upon public attention, to abolish capital punishments altogether. At the beginning of the present century, wise and good men prevailed, in despite of precedent and prejudice, to mitigate and suppress that sanguinary spirit, which ever since the dark ages had disgraced our criminal code. The sword of the magistrate is now dormant in its scabbard, except in the case once solemnly announced to all the children of Noah, the crime of wilful murder. And they who argue from the past abuse of this awful penalty to its total abolition, obstruct the progress of reform in general, by giving a handle to the frivolous objection, We shall not know where to stop;

just as those do in fact most accelerate its course, even so far as to endanger its security, who endeavour to prevent its being ever set a going.

But there is another reason, more deeply seated in our nature, which is much more influential with most men, to render them averse to the process of reforming; it is their sympathy with those, who have a vested interest in the gains which accrue to many from existing abuses. Our public schools and universities are eminent amongst the foundations of the country. And it is a defect common to all foundations, that in the lapse of time they are apt to be abused. Work is usually done well, when done for hire, by an agreement for short periods, which may be renewed or not, according as the work is done well or ill. This is the tenure of domestic service, of farm labor, of mechanic and manufacturing employment, of the work of shopmen and of clerks, and in fact of by far the greater part of the community. But those, whose livelihood arises from foundations, stand on quite a different footing. Foundations consist in property, appropriated by its owners, whether by gift during life, or by will, to the furtherance of certain objects, by the fulfilment of certain duties, on the part of those who are to enjoy the income of the property. These persons are usually irremoveable, and often practically irresponsible. Human nature being what it is, the fulfilment of the duties of foundations is much more difficult to secure in perpetuity, than the appropriation of the property. The party in possession is interested in the latter object much more than in the former. Or

rather, it is his interest, to reduce the work to a minimum, and to uphold the emoluments to a maximum. Whence it comes to pass, that whilst the value of foundation property is ever on the increase, the uses contemplated by the founders are apt to fall into neglect. Sometimes such uses become partially abortive, through change of times and circumstances; and then though it would be easy to carry out with earnestness the spirit of the founder in a modified direction, it is found easier and pleasanter to occupy a sinecure. Sometimes such uses become wholly obsolete; as is the case with the most extensive of all our foundations, the landed interest; charged heretofore with many a burdensome suit and service, by the conqueror from Normandy, when he bestowed the soil on his retainers. The corresponding public services are now paid for by the revenue arising from taxation. But this is no great loss to the state, because the burden of all taxes falls chiefly on the land. And our great land owners are qualified by their position to discharge functions for good, which no amount of salary could purchase; to stand foremost in beneficence, to take the lead in mental cultivation, to diffuse a taste for refinement of manners, and, with a true nobility of mind, to devote to the public service, in the offices and councils of the state, the many talents wherewith they are entrusted.

Our next great body of foundationers are the beneficed clergy. These are still bound to the fulfilment of a ministry of religion, the object for which the property they hold was from the first devoted.

And since our religion has in the meanwhile been reformed, the community has gained in the process, having a ministry of truth, instead of rites of superstition. Our Universities and Public Schools have a twofold connexion with the clergy, as being chiefly under clerical management, and as also having the principal charge of educating both the clergy and the landowners. Indeed it is evident, that the tone of the education which all classes enjoy, including private schools of every degree, down to the parochial and the dame school, must be affected by the tone prevailing in our most exalted seats of learning. How far then do these noble foundations fulfil their high and holy office? Do their splendid endowments now yield to the commonwealth an amount of fruit, in respect of training, intellectual, moral, and religious, answerable to the devout intentions of their founders? Is it the chief object of the parties in possession to further the work, or to grasp the emoluments? They enjoy the full benefit of social progress, in the enhanced value of their property. Are they intent on forwarding that progress, by promoting throughout their institutions, alike in their lives and in their teaching, the diffusion of sound knowledge, and the practice of genuine religion?

As to our chief Public Schools, to which all others look up as a pattern, much has undoubtedly been done for good in some of them, by individual exertion. But it must be confessed, that for the most part moral and religious training have held the

second place; whilst the main energy of the masters has been directed to the teaching of Greek and Latin. The moulding of character has been left almost entirely to the influence of the boys upon each other. The doctrine of non interference has been applied to the formation of opinions and of habits; as if, in the commerce of school boy conversation, most profit is likely to result from a system of free trade in thought. Nor are the masters always merely passive in these matters of primary importance; they are sometimes active in the wrong direction. Their favor is shewn usually to the talented, rather than to the diligent, and to the diligent and talented much more cordially than to those, who are only eminent in general good conduct. They put into the hands of their pupils the great authors of classical antiquity, as models of style in thinking and in writing; without expunging the many passages therein contained, which are offensive at once to a correct taste, and to any but the most impure imagination. And in one of these great seminaries of youth, it is still the custom to exhibit in Latin the plays of a licentious Roman dramatist, with the school boys for the actors, in scenes which would not be tolerated on any stage in English, and with dignitaries of the church, and even fathers of the boys, amongst the applauding spectators. Then there are the holidays prolonged on every possible pretext, till they extend over one third of the whole year. Testimonials to masters, when they leave, are another mode of fleecing the parents through the

boys. In some instances shabby dealings as to diet occur; rendering excessive pocket money all but indispensable for the boys, that they may supply that deficiency in the larder of the founder, of which there are no symptoms at the tables either of the masters who teach, or of the Provost, or Warden, or Master, who presides. And these are ministers of the New Testament, pledged to instruct their pupils, as their flocks, both by their lives and doctrine, in self denial, and devotion to their work. And these foundations exert on some, and ought to have on all, who hold them in possession, an elevating influence in action; at once conferring independence in means, and prompting to the discharge of duty more efficiently than hire or reward, as a work and labor of love. This is the most precious fruit of the system of foundations. But the best things abused become the worst. Pupils are prone to scrutinize the conduct of their teachers, with much more attention than their lessons. And with such conduct as is above specified notorious, it is easy to account for the fact, that society is every where permeated with that base passion, the love of money, which is a root capable of yielding any evil whatsoever.

A similar influence for ill, in counteraction to much that is good, has long prevailed in our two great seats of University education. And to point it out is the more important, because hitherto it has not been dealt with at all, in our recent University reform. There the fellows of colleges, having ample incomes from their fellowships, if they are also college tutors,

take a stated payment from each scholar; in return for which it is clearly their duty to supply all tuition requisite for securing a degree, and all that their pupils need for taking the highest honors, for which they are otherwise qualified to compete. But by an arrangement which every one winks at, though no one attempts to justify, it is common to engage a private tutor in addition; with some men even in order to pass, with almost all in order to get honors. Thus money is made the key to academical renown. Parents are impoverished; whilst the private tutor, or Coach, as he is called in university slang, earns his thousands. And the college Tutor, whose fellowship was endowed with a view to his working diligently at learning, and gratuitously at teaching, gives a few lectures to listless classes, enforces formal attention at chapel services, and for the rest, leaves the pupils largely to their own inventions. Here too the terms are short, and the vacations long, extending to more than half the year. Expences of all kinds are exorbitant; those who themselves live luxuriously being ill qualified to restrain extravagance in others. The Heads of Colleges are not always the right men in the right places. Only the first degrees are preceded by any adequate examination. All the rest are little better than a sham, for the most part implying nothing more than money disbursed to the university; so that titles, which would confer real distinction, if given to men of ripe years, who have achieved for themselves eminence, in law, physic, or divinity, are now held in equivocal

esteem, being known to denote little else, than that those who bear them have been weak enough to pay for them.

Thus it appears that University Reform is far from perfected; whilst Public School Reform, by means of similar action from without, is yet to be begun. In neither class of foundations is the door yet fairly opened to dissenters. Nor indeed do these parties seem anxious, now that the bars and bolts are partially withdrawn, to avail themselves of liberty to enter. They have scholastic foundations of their own; and they do wisely to wait till further progress has been made in reforming those, in which abuses have had ages to accrue. Such progress is apt to be slow, when those most interested in hindering it, are often personally respectable, and amiable, besides being connected by position with many in the most influential classes. But the human race would have but a poor prospect of going on towards social perfection, if the existence of evil is to be regarded in the light of a vested interest, and is to have a right by prescription to run on to the end of time. Abuses of long standing can rarely be removed without inconvenience to somebody. If it be a prerequisite to their removal, that no one should thereby suffer, then farewell to improvement for ever. Public interest is the highest vested interest of any. And right is paramount to all interest whatsoever. But how can we speak of right, in connexion with a property traceable to seizure by a conqueror, to confiscation by a despot, or to attainder by a servile

parliament? In a world so full of violence and fraud, pure right, as the basis of any ownership in land, is rarely to be thought of. And for this very reason, public interest demands the recognition of long possession, called prescription, as equivalent to right. Now wheresoever duties are attached to rights, and what right is without its duties? there it should seem, that the best security for their efficient discharge is a competent inspection, on the part of those, for whose benefit both the rights and the duties are prescribed. It was doubtless with this view, that founders usually attached visitors to colleges. These having proved unequal to their task, the public interest demands, as the master key to satisfactory reform, whether in Public Schools, or Universities, a periodical and searching visitation, by a power competent to inspect, to report, and to amend.

This would probably be the best solution of the much contested Maynooth College question; in regard to which, it should be ever borne in mind, that Ireland was of old made a gift of to England, by an improvident but infallible donation of a Pope. His Holiness has, no doubt, often since given both England and the English to perdition. But whilst this latter gift waits to take effect, Irish papists have no claim of right, in virtue of any taxes they contribute to the state; being bound in conscience to admit, that they, and all that they have, are ours. They may abhor free enquiry in any shape; and may particularly object to protestant inspection. But, if

they open their hands to receive our money, they ought to be made to open their doors, that we may see how they spend it. Evidence fairly taken, on full inspection, not cooked at Rome before serving it up in England, might go far to settle the main point at issue, whether the institution be consistent with the loyalty of its inmates towards the rulers of the land. This principle of periodical inspection is now, with strict justice, applied to all other public grants in behalf of education. And it is justly applicable to our national universities, on the ground, that besides receiving public money, they hold their property, as trustees for ever, for public uses. Were such an inspection of our seats of learning now in force, we might yet be saved from the renewed assaults of infidelity, under the specious disguises of neology. Had it been in operation some five and twenty years ago within the precincts of one of them, we might not have had now to regret, that thence there has gone forth amongst us a kind of popery, more dangerous, because more subtle and refined, than the kindred superstitions of Maynooth.

XXIV. YESTERDAY, TO-DAY, TOMORROW.

It may be said with some truth, that man has in reality no present; inasmuch as the future is ever becoming the past, and we live in such a perpetual transition from the one to the other, that we never have at once so much as the whole of one moment we can call our own. This is one sense in which progress is a law of our existence; we cannot stand still in point of time. There is another sense in which the same law holds good, in connexion with the mystery of human life. Geological researches disclose a gradual ascent in the order of creation, from the first rudiments of animal anatomy, up to that most curiously compacted structure of bones, nerves, and muscles, which constitute the body of a man. And it seems impossible to doubt, that even as in all the families of the present brute creation, so in all pre-existing animals, the material organs, however simple or complex, have been under the control of that undeviating power, which is known by the name of instinct. Now the chasm between this instinct and man's reason is so wide, compared with the close resemblance in anatomy between several other animals and man, that nothing can account for it, except the supposition, that, the improvement of the animal

frame having been completed, a new kind of progress was commenced on man, not by ascent from one instinctive order to another, but by the creation of a being competent to elevate himself individually, and his species collectively. From the breathing of a living soul into the human body, man derives his characteristic powers, so unlike to those of instinct, namely, to observe and judge and reason, to imagine and invent, to confer and to learn by conference, and so to accumulate the observations, conclusions, and inventions, of others of his race, in all their generations. Nay, even his body has one more step of progress to achieve, in virtue of its union with a living soul. It is to become a spiritual body. We are the creatures of an hour whilst here. But hereafter we shall be partakers of eternity. And in that higher state of being, we expect to be exempt from the incongruities which attach to us here; where it may happen, that the same brains that in the morning were analysing elemental atoms, measuring the velocity of light, gauging the stars in the firmament, or weighing the planets in their balance, ere night are distracted with the aching of a tooth, or engrossed with the discussion of a dinner.

As to the origin of these, and of much more serious anomalies, in the constitution of our nature, there is only one Book, which offers to give us the slightest hint that can be depended on. From the pages of that volume, it seems open to conjecture, that if man's body was formed upon the type of preexisting animals, this was because he is set here to put

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escape anxiety and want. But it is not well to be greedy of riches. It is not well to be making haste to grow rich. It is not well for the state to reckon wealth the main end of all society. It is not well for any to forget, that worth of character, and excellency of conduct, are the objects chiefly to be prized and cultivated, alike by each, and all. What then is the present social aspect of our own country? How do we stand as compared with the past? How are we likely to be regarded by the future? To-day is the child of yesterday, and the father of tomorrow. Each age derives its lineage, and not a few of its lineaments, from the ages which preceded it. Are we improving on the past, or remaining as we were, or going backwards? Have we the wisdom to hold fast all the good handed down by our forefathers, and the purpose not to waste, but to enlarge, our inheritance of order, independence, and security, of truth and justice, of faith and practice, for the benefit of succeeding generations?

The answer to these questions is satisfactory as to the past, and is hopeful as to the future, in respect to progress both civil and religious. It is satisfactory and hopeful, not so much by reason of the results we have achieved, as because of the growth of principles amongst us, which promise results more important yet to come. We no longer, as in the last century, mistake stagnation for stability. Neither are we now in danger of falling into the error, not long since prevalent, of confounding restless agitation, and reckless change, with that true progress,

which implies no less the holding fast all ground once gained, than going onward, and securing more. It is on this principle of preserving what is right, and amending what is wrong, that reform has been in some sort compassed in our representative system, in our municipal corporations, in our criminal and civil jurisprudence. We have set free the slaves in our colonies, and the insolvent debtors in our jails, in deference to the growing conviction that man is of more worth than money. We have given a new impulse to the cause of missions abroad, and to the work of education at home. Our normal schools, to begin with, have been put under an inspection, which, notwithstanding some failures arising from the inexperience of inspectors, has already proved itself to be a step in the right direction. Our Sunday Schools have been and are a blessing throughout the length and breadth of the land. We have also schools for training teachers; having ceased to entrust the charge of training children to those who fail in fitness for any other employment. We are trying to reform our most distinguished seminaries of learning. And finding that waste and jobbery prevailed, instead of self denial and disinterestedness, amongst ecclesiastical dignitaries, we have attempted a better distribution of their property; which may suggest to the landowners, who sanctioned it, that there is a power to which they also are responsible, in doing what they will with their own.

In these things, and in many others, the voice of the present condemns the past. But it becomes us

to give credit for right motives to our fathers before us. As long as the world lasts, evil will at times be done in error by good men, as well as by weak and wicked men on purpose. Perhaps the years to come will speak of ours as dark ages. It is to be hoped, at all events, that the next generation will be wiser than to pass laws with a view to encourage the drinking habits of the people; more humane than to wage war, for the sake of forcing commerce on reluctant customers; and more consistent than to fetch refuse for fertilising uses half round the globe, whilst deliberately wasting their own, or heedlessly permitting it to poison their atmosphere, and to desolate their homes. Pains will be taken, at any cost, to make the homes of all compatible with health and decency, with access to pure water, light, and air. By way of obviating the unnaturally wide disparity now subsisting between the poor and rich, more facilities will be given to the former, like those which the latter enjoy, for laying by to advantage the produce of their industry. The eminent in wealth will aim rather at descending, than at rising, in the scale of accumulated property, by giving more largely in proportion to their substance, according as their means are large. And profiting by their opportunities of cultivating an enlarged intelligence, they will try, in all they give, to obviate the causes of the want which they relieve; so that the dawn of the day of prevention shall shine forth, ere the sun of the day of remedies is set.

The issues of human conduct, which Hope thus

ventures to forestal, form a picture that yet has to be painted, by the enlightened will of man, upon a canvass stretched before hand by a will that is divine. But the destiny, which forms the framework of man's future, is not the doom of an indiscriminating fate. It is the fixt but righteous purpose of the great Disposer of events, that men shall reap even as they sow. In the application of this law, we are familiar with the fact, that according as the parents do well or ill, the children often thrive and suffer with them. And we may see how aptly this principle is fitted to work for good, if, on the strength of it, each succeeding generation would aim at improving, for the benefit of the next, the inheritance it has received from the last. Selfish interest, expediency for the moment, these are not the springs of great actions, they have not animated any of the chief movements of human society. To look forward to the end, to love others as well as self, these are the habits of mind and heart, to which, alike in peoples and their rulers, we must look for the regeneration of mankind. Now there is one influence, and only one, that can both eradicate selfishness, and instil a forethought reaching even to eternity. And it is therefore no marvel, that in a period of progress, religious questions should occupy a large measure of attention; and that, when society is craving for perfection, it should direct its most wistful longings to the perfecting of its religion. The stirring events with which the last century concluded and the present one began, were accompanied, in our favoured land, by

no slight revival of vital Christianity. Formality and levity gave place in many to serious activity. Divine truth was sought and also found at the fountain head. And a project was set on foot, for diffusing its life giving waters over a sphere as wide as the globe, by a combined action of all those who agreed in holding them to be above all price. But in the fermentation of the human mind, which so many causes conspired to excite, behold, amidst the scum that rose to the surface, the strange portent of popery reappearing; with a semblance of its former strength, and a fresh assertion of its extravagant pretensions. Instead of skulking in the dark corners of the land, it has dared to lift on high its front in the metropolis, has its cardinal enthroned at Westminster to control the votes of its members in our senate, and has its Jesuits, some avowed, and some disguised, to corrupt our families, to poison our literature, and to make proselytes amongst our women, and our clergymen. This is the most serious drawback to be set down, in forming a just estimate of the condition of to-day. And it is in respect of this appalling circumstance that there seems most reason to fear, lest the next generation should have to rue the follies and delinquencies of this.

There is, however, good ground for thinking, that this inveterate obstruction to sound progress has been allowed once more to show its vileness, only that, by its nature being better understood, it may be more sure to be cast out from the midst of us for ever. The religion which shall be meet for the healing of

the nations, and for the prevention of the epidemic evils of society, must be not a form, but a reality, not of human invention, but the truth of the Most High. Its creed must be one which tends to humble man, and to exalt his Maker, to abase the church which consists of men, and to glorify Him who is their Head. It must be a system which aims at once at stability and progress, proves all things, but holds fast all the good it once has ascertained, and ever presses on to secure and diffuse more. It must be one which sets the solitary in families, instead of breaking up households into monks and nuns; which upholds marriage as honourable in all, and charges man to increase and replenish the earth, instead of cruelly forbidding daughters to become wives and mothers. If ever the iron enters into the human soul, it is surely in those hopeless cells, devised by ruthless priestcraft, where life is wearily worn out in stifling the yearnings of natural affection; a passion, which, in its purest mould is so deep, earnest, and intense, that in the most touching instance upon record of friendship between man and man, the affection of the departed one is described by the sacred pen of the survivor, as passing the love of women. The renewal of these horrors in our land, by an abuse of our free institutions, to the ends of a galling captivity, was no more than needful to convince many, that nothing is too monstrous, nothing too inhuman, to be perpetrated in the name of Christianity. And the conviction may thus at length become general, that it is only a more searching

reform in Christianity as it is, together with a more just appreciation, and more general acceptance of Christianity as it ought to be, that can secure the true progress of mankind.

It is then to the church of the future, as exemplifying and practising a purer Christianity, that we look for any great improvement in the functions of the state, or in the circumstances and character of the people. In that reformed society there will be, as it is ventured to surmise, a wholesome discipline, to exclude from its communion notorious transgressors of the faith which they profess. And although, since man cannot see the heart, none but outward provable trangressions can be dealt with by human sentence, yet will it be far less common then than now, for the base metal of worldly unbelief to pass current under the impress of true religion. In that community there will be no such severance between laity and clergy, as implies that the former are exempt from the devotion expected of the latter. Its ministers will be known by titles denoting the nature of their work, rather than that of their honors and emoluments. They will rejoice to be called pastors of the flock, bishops of souls, presbyters, or men of gravity at any time of life. The name of priest will be renounced by those who have no sacrifice to offer. And such titles as vicar and rector, prebendary and canon, dean and prelate, will sink into oblivion. Such ministers, instead of playing at convocation, by sufferance of the laity, will be welcomed by their brethren in the councils of the state. And these in

their turn will assist in the councils of the church. The congregation will not be the only public assembly, in which religion forms the topic of discourse. That theme will no longer be confined to the pulpit, nor there descanted on, as often now, in dull accents, to listless ears; but will every where be listened to as a message of grace, consulted as an oracle of conduct, and delighted in as the source of each man's joy, and the bond of fellowship to society; supplying at once the momentum of its progress, and the anchor of its stability. That religion will avail to consecrate the works of genius, and the triumphs of art. It will hallow the lessons of literature; which shares the weighty office of instruction with preaching, conversation, and example. It will reach even to the columns of our newspapers; of which those which have the most and the best information, will no longer have the least of principle, neither will those, which most profess to be religious, be most deficient in charity and truth. Reaching through these various avenues to all of all ranks and conditions, it will eradicate crime by repressing vice, and will repress vice by subduing sin. It will elevate the laborer, without lowering the employer; and will tend to refine master and servant together, by quickening, in both alike, the mind to discernment of beauty, and the heart to appreciation of love. It will substitute home life for club life amongst the wealthy, and for pot house life amongst the poor. And it will stay the sore plague of fallen women, by disposing men to prefer a bare sufficiency in married

life with purity, to profligacy in single life with luxury.

But the feature, which Hope most fondly looks for to-day, in the church of tomorrow, is an enlarged spirit of cordial communion ; an alliance, with no reservation of hostility, between as many as are faithful and sincere, formed on the basis of that Book, which each holds to be infallible. Never were there so many such as now, nowhere so many as here; men adorning an intelligent apprehension of what it is to be a Christian, with an earnest endeavour to be Christians in heart and life. Sincerity has had something to do with the contentions keeping many such apart, who differ in circumstantials, but agree in fundamentals. But in the attitude now assumed by the common foe, we have a new and energetic motive to become more sincere in our charity, without being less so in our faith. When popery once more arrogates supremacy, it is time for protestants to contend above all things for unity. It is demonstrable in fact, as it was probable before hand, that the chief social evils of the day, and their concomitant individual delinquencies, have come of the substitution of spurious for genuine Christianity, during the Yesterday of a thousand years. If for all Tomorrow the revival of the counterfeit is to be rendered hopeless in these realms, if the demolition of its sway in other lands is to be accomplished, this must be by the hearty cooperation of those who spurn its blandishments, loathe its corruptions, and, above all, compassionate its victims. A truce then

to suicidal wrangling amongst protestant communities! Shame on any league contracted, for mercenary purposes, by some of them with the enemy of all! The fall of the papal system, and the success of protestant union, both depend upon the simple recognition of the Bible, as the one, only, and all sufficient rule of faith and practice in religion. These pages proceed on the assumption, that this principle, intelligently applied, is also able to solve the most pressing perplexities, and to heal the sorest evils of society. Not only the divisions which enfeeble the church, but the feuds which distract the peace and retard the progress of the state, and the many ills which thence ensue to its members in particular, all have their remedies provided for them here. All may find both their cure, which is much, and a clue to their prevention, which is more, in the pages of that priceless volume; which, however much we err, is infallible, and however widely we differ, from ourselves, and from each other, is, in all its main features, like Him from Whom it comes, and of Whom it testifies throughout, "The Same Yesterday, To-Day, and For Ever."

THE END.

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